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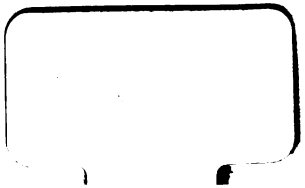

AN
(JAENICKE, J.)
MEMOIRS

MEMOIRS

OF THE

REV. JOSEPH D.[aniel] JÆNICKE,

A FELLOW LABOURER OF SCHWARTZ,

At Tanjore;

INTERSPERSED WITH MANY ORIGINAL LETTERS AND

NOTICES OF SCHWARTZ.

LONDON:

B. FELLOWES, LUDGATE STREET;

AND

J. HATCHARD AND SON, PICCADILLY.

1833.

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PREFACE.

The design of the following pages has been principally to furnish an Account of the Life and Labours of a valued and lamented Missionary, the Rev. J. D. Jænicke.

The connexion subsisting between Mr. Jænicke, and his venerable friend Schwartz, (with whom he was joined in the duties of the Tanjore Mission,) has given occasion to the insertion of numerous letters from the latter, which cannot fail to prove highly interesting and instructive. In this view, the present Volume may be regarded as supplementary to the Account of Schwartz, contained in a work published some time ago, entitled "REMAINS of the Rev. C. F. SCHWARTZ;" *a publication which had the merit of first enlarging our before scanty acquaintance with the history of that eminent Missionary. With the ground pre-occupied by that volume, the Editor has not however interfered. Every contributor to the store of public information has bestowed time and labour in collecting and preparing his materials, as well as*

*incurred, by publishing them, some pecuniary risk; and ought to be protected against aggression. To escape anonymous spoilers, is not to be expected; but when such writers as the Author of the 'Lives of Eminent Missionaries' are found appropriating the labours of others, we can only attribute it to the contagion of example. Certain it is, that all the materials in his Life of Schwartz are taken, with scarcely a single exception, from other works; and especially from the "*REMAINS*" above alluded to; and this, not only without the slightest acknowledgment, but with extraordinary pretensions to originality!—*ORIGINAL *indeed, in one respect, it certainly is; since, if not the first, it is, beyond comparison, the most conspicuous example among* Protestant *writers, of the application of* pious fraud, *in modifying and colouring the facts, and in blending them with the fictions of imagination and sentimentality.*

ST. ALBAN HALL,
OXFORD, 1833.

MEMOIRS

OF THE

Rev. JOSEPH DANIEL JÆNICKE.

CHAPTER I.

Joseph Daniel Jænicke was born at Berlin, July 27, 1759. His father, a native of Teschen in Silesia, was one of many emigrants from that place, who found an asylum under the fostering government of Prussia. Here he maintained himself and family as a weaver: and though in straitened circumstances, he was connected by relationship with several excellent Lutheran ministers who had emigrated from Teschen about the same time. On his mother's side also, Jænicke was descended from refugees; her parents having abandoned Bohemia and their property there for conscience sake, and removed to Saxony; where they suffered many hardships, until the encouragement given by Frederick William I. of Prussia to Bohemian exiles, induced them to settle at Berlin.

Under the watchful care of his parents, and especially that of his mother, (of whose piety he

speaks with much affection), Jænicke continued until his seventeenth year. "I was an infant," he says, "when Berlin was bombarded by the Russians; and my mother has often described to me her anxiety on my account,—the care she took to screen me from danger, and the prayers she offered for my preservation." After assisting in his father's business until 1776, his preference for school occupations was gratified by the offer of an appointment to an inferior sort of public or rather charity-school at Dresden, for which he received a pittance that never exceeded the rate of forty dollars per annum. But he was contented though tried; and the suggestions of a friend having awakened in him a desire to study for the ministry, he for some time resisted it as a temptation, endeavouring to pacify his mind with the reflection that to whom little is given, from him less is required; and often beseeching the Lord with tears not to allow him to be tempted above that he was able to bear. At length, the way of providence opened out before him; and with the full concurrence of all his friends, he entered the Royal School at Berlin in October 1782, being now twenty-three years old. On the 25th of the same month he lost his affectionate mother, who lived just long enough to see her desires fulfilled. His father survived until March 1784.

In 1785, with no provision except such as might

be hoped from the Free-Tables and other eleemosynary establishments for indigent students so common in the Universities of Germany, he repaired to Halle. Here he found several friends ready to promote his wishes. But he did not eat the bread of idleness. For two years he assisted in instructing the children of the celebrated Orphan House founded by Francke, an Institution which had already contributed to form Schwartz, Gericke, and many other Missionaries; and he partook in return of its numerous benefactions.

In the winter of 1786, he was afflicted with dangerous illness. "Reviewing" he says "the way by which the Lord had brought me, and realizing the approach of death, I was deeply affected, and after some time, began to give utterance to my thoughts aloud.—"I know" I said, "that for thy merit's sake, Lord Jesus, I shall die happy: but shall I die in the midst of the course to which thou hast called me? Or hast thou foreseen that I shall prove an injury to the church? If so, thy will be done—take me to thyself. But thou art able to fit me for thy service—I will resign myself wholly to thee; as thou leadest me, or shalt hereafter lead me, I will follow!"—My tears now breaking forth afresh choked my utterance, and I was compelled to abandon myself to feelings not to be described. But suddenly I was enabled to look through the thick darkness, forgot my sickness,

and as I paced my room, exclaimed "I shall not die but live, and preach the word of the Lord." His illness soon after took a favorable turn, and he rapidly recovered. "My heart" he continues, "was filled with thankfulness, and my tongue with praise. Thou hast rescued me when there was but a step between me and death. O praise the Lord, my soul, and forget not, forget not, the benefits He has showed thee!"

After residing at the University of Halle for two years and a half, the proposal was made to him by Dr. Schulze to become a Missionary, and after earnest prayer and mature consideration, accepted. Accordingly, he was ordained, October 21, 1787, at Wernigerode; and immediately afterwards set off for England, to present himself to the Honorable Society for Promoting Christian Knowledge, whose Missionary he was designed to be*.

* The Missionaries employed in the East Indies by the Honorable Society, were selected by Francke and his successors in the Orphan House at Halle, and were ordained according to the Lutheran formulary, at Wernigerode. The Missionaries appointed for Tranquebar were selected also by Francke, &c., but received ordination at Copenhagen according to the ritual of the Danish Episcopal Church.

Jænicke's account of his journey through Lipstadt, Wesel, and Cleves to Holland, shows that travelling then and there was not the least formidable part of his voyage to the East Indies. There is a constant alternation between apprehended dangers and joy at hair-breadth escapes. The post waggon was three days and three nights in accomplishing twenty-six miles; and was once within a wheel's breadth of being engulphed in a bog twelve feet deep. Of Cleves, he observes that "the windows have excellent *white* glass. Here I found,

Mr. Jænicke arrived in London November 14, where, in consequence of arrangements then in progress between the East India Company and the Government relative to the conveyance of troops, he was detained until the following March. On taking leave of the Honorable Society, he was recommended to regulate himself in all those cases in which the advices then given him were deficient, by "the admonitions and example of Schwartz, who, has established such a reputation for candour, integrity, and disinterestedness, among both natives and Europeans, as cannot fail of recommending the cause of Christianity to men of every description. The Memoirs of Colonel Fullarton," continues Dr. Vincent in his valedictory address, "assures us that the knowledge and integrity of this irreproachable missionary have retrieved the character of Europeans from imputations of general depravity, a testimony which from the pen of a military man, and in circumstances

it advisable to furnish myself with an orange cockade preparatory to entering Holland. Three hours from Utrecht, we found a triumphal arch adorned with orange ribbons. Utrecht is large, with handsome houses and *windows*. It is extremely clean, and I am no longer surprised that the Dutch do not *wear boots*. Above 100 cannon were before the gates, left there by Count Salm. A few days ago, the windows of many of the houses were broken with stones. On account of the soldiers, it is very dangerous to be without an orange cockade. Wherever I went, there were orange garlands, banners, triumphal arches, ribbons, &c.; scarcely a house was to be seen without something of the kind. At one of the towns, were temporary stables for Prussian cavalry; but none were then quartered in them.

where all partiality is precluded, exceeds the utmost panegyric we can bestow. By removing the prejudices of the natives, he has brought esteem and reverence upon the Office of a Missionary, &c. &c." How well Jænicke conformed to this advice, which seemed to be almost prophetic of his course, will be seen in the sequel.

On the 6th of March, the day after he had taken leave of the Society, Mr. Jænicke embarked in the Contractor, Captain Bartlett. From the Journal he kept of his Sea Voyage, a few passages are selected either as interesting in themselves or as tending to illustrate his very amiable character. On the 13th, and following days, they encountered a severe storm. "I looked with astonishment on the raging of the waters; a truly majestic scene for one who has peace in his soul and knows how he stands with God. March 18th. Praise to God, the storm is hushed. These have been three trying days. But what a blessing is it to feel during danger the support of God, and then,—to see His deliverance. In the afternoon we again had contrary winds. One of the people exclaimed with horrid oaths, that—the devil was in the ship. I retired to my cabin and prayed: Lord Jesus, wilt thou not show that *thou* art in the ship, and that the winds and the sea obey thee? Wilt thou not show that thou hearest prayer? Put to shame the unbelieving, and draw them to thyself, by thy love and kindness.

March 21st. To-day the wind (after a long interval) was once more fair; certainly a benefit is then felt most when it has been long desired. In this view even affliction becomes a blessing. 27th. In the evening the wind arose, and I witnessed a spectacle which much delighted me. Around the ship, in the foam of the sea, there appeared, as it were, sunken stars of various magnitudes, which alternately shone out and vanished.

April 17th. The sun arose in great splendour. Preparations were made to shave and duck those who had not previously past the Line. The Captain assured me that I should not be annoyed, and desired me to keep near him; adding that the sailors had free liberty on this day, except that they could not interfere with him. At three o'clock, he called me upon deck. Neptune sat on a carriage made for the purpose, and around him were his guards. After some previous ceremonies, they proceeded to shave and dip. The eyes of each person were bound; and then with a large painting brush he was besmeared with pitch, shaved with a hack-knife, dipped three times in a tub, and finally had three pails of water emptied upon his head. I remained under the protection of the captain. Every soldier and sailor is obliged to pay half-a-crown *for the trouble* they have with him; the officers pay more. It was beautiful weather while this comedy was going on.

April 18th. This afternoon at 4 o'clock the ship made a heavy swing, and immediately I heard a loud cry on deck. I ran quickly up and perceived that both the fore and main masts were broken. Praised be the name of God for his protection, and that not a hair of any one has been hurt by the fall of the massive timber. I was amazed at the perilous labour necessary to set them up again. It will cost us much time, but this I shall not regard if God preserve the people while they hang on the ropes, and are obliged withal to labour. It rained heavily; and scarcely had it ceased, when it was followed by the sudden blast of a whirlwind which with loud din continued for four or five minutes, and was accompanied with a strong gust of rain. The sailors were obliged to work on, though they not only poured down with wet themselves, but the deck and rigging were wet and slippery.

May 2nd. We were either becalmed, or, at other times, had but little wind and that against us: and so all was discontent. They thought that 'at the *Line* they were bound to be contented if it were so, but that here they had a right to be impatient.' But I thought—my God cannot do wrong, and he will manifest his glory at the right time. 3rd. To-day the doctor came to me early in the morning and said, We have excellent wind; this made me joyful and thankful to God. "Weeping may endure for a night, but joy cometh in the morning." If we had

not had contrary winds and calms, we should have felt nothing now the wind is fair; but should have regarded it as a thing of course, forgot God, and remained unthankful.

May 9. I beheld for the first time a majestic creation of God, and was filled with reverence and adoration: a whale of great size swam near our vessel slowly and majestically, the waters heaving upwards as he advanced; occasionally he approached so near as to be visible, making a rushing sound and spouting water like a column. 11th. Whitsunday. The Captain was unwilling that the men should labour on a Sunday, but to-day it was unavoidable. It appeared very unlike a feast-day, and we were unable to have divine worship. But in retirement, I meditated on the love of God in Christ Jesus, on the promulgation of his will through the apostles whom he endued with the *Spirit*, and on the proof which God thereby gave of his desire that all men might be saved. He has called me to preach the Gospel to the heathen: may he endue me with his Spirit that I may preach it not only in word but by my example!

May 13. All were depressed on account of the continued calms. At supper, when the general despondency had given occasion to much profitable discourse, the east wind began to blow very auspiciously, and the comfort we had derived from our converse was increased. With joyous and

thankful heart I repaired to my cabin; and soon after, the chief mate perceiving by my light that I was still up, came full of joy to me and said, thank God! the ship is now going again five miles an hour. June 16th. For the last nine days we have scarcely made any progress. We felt it; and it would have been indifference and not contentment, if we had not felt it. August 10th. Though very warm to-day, I was able to speak for nearly an hour at the public worship without being weary. 11th. We passed the Line again. It was cool enough for us to wish it were warmer; the thermometer fell to 76 degrees.

August 27. The ship anchored at Madras, and I made preparations to land. All the officers, soldiers, and sailors, were affected when I parted; several wept. One officer pressed my hand with tears in his eyes, and said: I shall never forget your acquaintance! others expressed their esteem still more strongly.—As soon as I landed, I had the indescribable pleasure of embracing Mr. Gericke. My feelings overpowered me; I could not speak. I proceeded in a palanquin to Vepery; Mr. Gericke and Mr. John were there to meet me. We spent the evening together happy and blessed.

In a letter to Dr. Schulze, dated Tanjore, January 21, 1789, after a brief description of his voyage, he goes on to say: 'I felt unspeakable pleasure in being at sea; my time passed I know

not how. We certainly form false conceptions of a voyage, especially in Germany. Captain Bartlett is an excellent man, and has a tender regard for religion. I often had instructive conversation with him. He acted towards me the part of a friend, and did all he could to render my voyage comfortable. We were of one heart and soul, and could not be happy apart. I had an excellent cabin. The captain furnished me with every convenience, though under no obligation to do it. He never even partook of refreshments without inviting me to share them; and he did all this, not as many might do it, but from a sincere regard; which was the more valuable, the less I deserved it. Every one else conformed to his example; treated me with much respect; and refrained, at least in my presence, from all that was unbecoming. This was the Captain's aim: and he endeavoured at all times to show me as much consideration as lay in his power. He frequently told me that he never remembered seeing a more quiet ship's company. There was in fact such a stillness throughout the numerous people that one scarcely adverted to them. At public worship particularly, all evinced devout attention; but it was the Captain who set the good example. He promoted the solemnity of it as much as possible. Three flags were used to deck out our church: and the first time we had divine service, he told his

chief officer that it was his intention to appear in Uniform, and that he expected the other officers to do the same, and that the soldiers and sailors should muster neat and clean. On the first occasion, there was a want of prayer-books, and he uttered the responses quite alone with the greatest devotion: and as our surgeon had got a quantity of prayer-books with him to dispose of in India, the Captain ordered them to be distributed among the ship's company. Before and after meals, I was always required to pray, and no unsuitable conversation was introduced at table. I once said to him: 'I ought to be the first to rise from table; but as the society is so pleasant and I find I make more improvement in English when I have opportunity to hear and speak it, I stay to the last!' He said he should be sorry to see me retire earlier, and should even have requested me to remain, because the company would else perhaps have taken another character. When religion was spoken of, it was always with seriousness and a desire to learn.—At the beginning of our voyage, after the gale of March 13th, the Captain inquired how I had slept. I said, I had slept better eight days ago at Gravesend; 'and so did I,' he answered: 'but at sea things will happen to prevent it. In such cases we do all we can: do you perform your part, and pray for us.' A military officer said, 'True, the gentleman prayed last night right earnestly:' and then turning to me,

added: "indeed Mr. Jænicke, if we have a bad voyage, it will be your fault!"—"How so, sir?" I asked.—"You are a parson" he said. I replied that my being a parson would neither make the voyage good nor bad: but if prayer and right conduct could avail towards a prosperous voyage, we were all equally bound to it. From that time, no one attempted anything of the kind with me.—O that all Missionaries might be able to come to India with a Captain Bartlett! And O that those too timid conceptions of a sea-voyage may at length be dissipated, which detain so many useful and sincere men from being employed by the Lord in India!

Immediately on my landing, I had the joy of embracing dear Mr. Gericke, who was waiting for me on the beach; my heart was full of gratitude, and I could scarcely speak with deep emotion: though such were my views and feelings, that I could otherwise have called on every one to "come and bless the Lord with me and let us exalt his name together, for he has done great things for me." On September 8th I arrived, in company with Mr. John, at Tranquebar. The Malabar school children came out to meet us, and received us with a hymn of praise. This was an affecting scene for me. It is not for nothing, I thought, that we come to India: if there had been no Missionaries, these children would not have been thus employed! Such meditations filled me with delight, and inflamed

my wishes to become truly useful. O assuredly the labours and the influence of the Missionaries have visible and blessed results, not only among the blacks, but among the Europeans likewise. What would be the religion of the Europeans here, if there were no Missionaries?

On the day after my arrival, I had the delight of embracing dear Mr. Schwartz at Tranquebar. I remained there until October 9th, and entered on the study of the Malabar (Tamul) language. I often visited Mr. Hagelund, (one of the Missionaries,) in his illness, and was present at his decease and burial. We were much afflicted: but the consideration that God doth all things well, in some measure pacified us."

CHAPTER II.

MR. JÆNICKE remained at Tranquebar until the commencement of October, when he set out for Tanjore to take up his abode with Mr. Schwartz, leaving the brethren at the former place, impressed with the simple and upright character of his mind.

His arrival is noticed by Mr. Schwartz in a letter dated Dec. 23, 1788, written from Vepery to Mr. Pasche of London. "I write from a place which I never expected to re-visit. The affairs of the school and of the church at Vallam, which the resident Government has taken and appropriated to the reception of a single company of soldiers, together with some other circumstances, have led me to take this long journey in my old age. May God grant that it may be to some useful purpose!

There are 108 girls educated in the Asylum at this place. Immediately after I had arrived, I took tea with the Governor, Sir A. Campbell; and Lady Campbell then accompanied me to the Asylum. The house devoted to it is a considerable building, and was formerly in the possession of Colonel

Wood. The children read to me, showed me their copy-books, their sewing and knitting, and recited their catechism. I expressed a wish to catechize them, (by extemporaneous questions,) but they were not accustomed to it. I observed "that mere learning by heart would be of very little use to the children." "True," Lady Campbell answered, "but where shall we find persons to catechize them in a useful manner?" I have often mentioned this subject since, and trust that God will point out the means.

Some progress has been recently made towards the establishment of an Asylum for Boys in a very suitable situation. The necessary buildings will be ready in four or five weeks: and they will open it with 100 boys. Both Asylums have considerable funds: that for the girls 40,000 pagodas. Many hundreds, yea thousands of children, will be rescued from temporal misery by these institutions; and God grant that they may be the means of saving them from spiritual ruin likewise! They are a great blessing for the children and the country. The Company contribute five rupees per month for each child; and I solicited the Governor to grant the same benefit to the children of European parents in Tanjore. He said: "I will propose it to the Council. I give my voice for it."

Our dear brother, Mr. Gericke, is stationed here by the appointment of the Society, and will, I

hope, be made a blessing. He begged me to remain some weeks longer than I had originally proposed, in order to give him an opportunity of visiting Negapatam, and bringing the affairs of the churches and schools there into better order. I quit this place in January.

Mr. Jænicke arrived at Tanjore in October, and I immediately began to instruct him in Malabar and English. The latter he had practised on his voyage, but had accustomed himself to a Scotch accentuation. He soon improved in English, and in November, read the prayers very distinctly and with general satisfaction, and was able to read sermons to the congregation. And in Malabar he has made a good progress, and can read the New Testament and Hymns. He has a clear enunciation; and as *his heart is right*, we have the pleasing expectation of his becoming a useful and blessed labourer.

Mr. Kohlhoff is well and labours faithfully in the church and schools. The catechisation in the English school falls on Mr. Kohlhoff: I attend to it in the Malabar school. In the last, Hindostanee is taught as well as Malabar, with a view to render the children more useful to the public. The Catechists are all in good health and labour faithfully. I send one of the Tanjore catechists every Sunday into the country to visit the small societies which lie six, eight, or nine miles off.

As to the poor Heathens, the counsel of God is

daily set before them. They approve it, but go on in their heathen ways. The cross which immediately ensues on their embracing Christianity holds them back. Christ Jesus and his salvation are not so valuable in their eyes as to induce them to deny worldly gain, honor, and favor for his sake. May God pity them, and enable them to discern the glory of his gracious counsel and believingly accept it.

Again on the 11th of March, 1789, after his return to Tanjore, Mr. Schwartz writes: "Our dear brother Mr. Jænicke improves daily in Malabar, and catechises excellently in the English school: God be humbly praised who has sent this brother to us.

Mr. Kohlhoff is gone to Tranquebar to see his aged father, probably for the last time. His younger brother has hitherto assisted us in the school, and we continue to give him instruction. The dear catechist Sattianaden has laboured at Palamcottah with a blessing, forty-three persons having been under his instruction. Rayappen, the native-preacher from Tranquebar, is at present with him, in order to administer the Holy Supper. Palamcottah being two-hundred miles from this place, it is not possible for me to travel thither.

During the last year, eighty-seven have been added to our congregations in and around Tanjore, after having been fully instructed.—Our Catechist

at Tripatoor has been obliged to quit that station, on account of the disquiets of war. We have indeed no open war; but the Polygars in the Marava country are seldom quiet; and the Catechist is able to effect little among such a restless people.

The following interesting passage is from Mr. Schwartz's next letter dated March 18th, 1789, "I intend to erect an English school in Combacoonum, a chief city in Tanjore. I spoke with the Rajah (Amer Sing) on the subject, but he seemed not to approve it, and afterwards sent to inform me of his disapprobation. I went to him and inquired how it was he did not approve it, especially when every one was left at liberty to have Hindostanee, Persian, Maharatta, and Malabar schools. 'But' I said, 'the true reason of your disapprobation is a fear that many would be converted to the Christian religion. I wish you would all devote yourselves to the service of the true God. I have assisted you in many troubles, and will you now treat me as an enemy? Is this right?' He answered 'No: that is not my meaning; but it has never been the custom, &c.' Ought it then I replied always to remain so? There has been much done already, that never was the custom. He said: 'Good, good: I will do it.'"

Mr. Schwartz again writes from Tanjore, in a letter dated January 12th, 1790. "We have great

cause to say: Eben Ezer! Hitherto hath the Lord helped us! We have all through God's goodness enjoyed excellent health all the year through, some few temporary indispositions only excepted. In my 64th year, the gracious God so remarkably strengthens me that I get through four hours public labour every forenoon.

At six o'clock every morning, the children assemble and read a text to me: then the younger Mr. Kohlhoff holds the catechisation with the children in English. After this, the Malabar children and several members of the congregation come together, and a chapter is read to them from the New Testament and a portion of it is explained; after which, we conclude with the morning-prayer and a hymn. Then I read with Mr. Jænicke for an hour in Tamul; and after that, I catechise the Tamul children in the presence of Mr. Jænicke. Next come together the children of the provincial school; and lastly, the Hindostanee class. When this is over, it is one o'clock and our hour of dining. After all this labour, I do not feel much wearied, except in April, May, and June, when the heat is oppressive even to the young.

Mr. Kohlhoff takes charge of the English school. Mr. Jænicke has instructed the English children in geography and arithmetic with great assiduity.— A true brotherly love reigns amongst us, and we mutually help one another, each availing himself

of the other's gifts. Not the slightest interruption of unity has hitherto disquieted us, for which we humbly thank God.

Our native helpers are also useful to us:

1. Nyanapragasam was to have assisted our dear brother, Mr. Gericke, at Madras: but his family circumstances troubled him, as we think, too much. Self-will is his enemy, and he has often been chastened for it: but when he strives against it with watching and prayer, he is very useful to us. He desires the extension of the kingdom of Christ. He now labours in Tanjore.

2. Nyanamuttoo is willing, and has good abilities in catechising. He is of a lively disposition, and requires to be on his guard against levity. He bears admonition very well.

3. Gabriel, of the Pariah caste, is very assiduous in visiting Christian families. He is old and stayed. As he resides among a number of Heathen and Romish persons, he has public prayers at eight o'clock in the evening, which any one is at liberty to attend.

4. Schavrimuttoo, of Pariah caste, is a sincere man: his knowledge and skill in catechising are good, but not equal to those already mentioned. He was formerly stationed at Tripatoor, but has now resided here for some time.

5. Devasagayam was formerly stationed at Palamcottah, but it was found that he had not had

sufficient practice. Moreover, he considered himself a Poet; but the *poet* has frequently proved an impediment in the way of the Lord Christ, and I have often said: 'I wish the *poet* were dead, that Christ and his gospel might live in thine heart.' He converses well with Romish and heathens, and speaks with much earnestness; but the poetical abstraction proves an obstacle.—There are besides two Catechists stationed at Palamcottah, namely:

6. Sattianaden, a true Christian and an able and faithful labourer in the work of God; (afterwards ordained Native-Minister.)

7. Schavrirayen, who was brought up at Tranquebar, and is possessed of good knowledge and a fine talent in catechising. He is a true Christian, but of infirm health.

8. David, of Pariah caste, is School-master, fears God, and is diligent and punctual. Whatever duty is laid on him he does it faithfully, and no farther solicitude need be felt about it. Having many children to board with us, he acts as a sort of steward.

9. Solomon, of Pariah caste, is David's son-in-law, and acts under him in the Tamul school. He is young, modest, and diligent; and will, we hope, devote himself more and more to the Lord.

Five of the helpers are of high, and four of Pariah caste, besides the school-master in Palamcottah. But those of the Pariah caste are as

cleanly dressed as the others, so that in that respect, there is no perceptible difference. I have besides four youths under special instruction, three of whom learn English and Tamul, and the fourth Tamul only. There are two others who are, at present, employed chiefly among the children and in attending to the food.—I give to each Catechist two star-pagodas per month, which is not too much; and I occasionally add a little more to assist them in providing decent clothing. To those at Palamcottah I allow three pagodas per month.

The Rajah having allowed me an exemption from duties, I buy during harvest 1000 calam or bushels, and afterwards dispense it to the Catechists to prevent their falling into carefulness about provision. I tendered the duties on what I gave the Catechists, but the Rajah sent them back. The allowance I pay to the Catechists, and what I expend on behalf of the Tamul school, amount together to nearly 300 pagodas. I am obliged to lay out about 50 pagodas a year in repairing the houses here and in the Fort. I have built a room for Mr. Jænicke, which cost above 50 pagodas, and a new school-house of brick for the Tamul school, at an expense of upwards of 20. When I send the Catechists into the country I allow them daily half a Fanam.—If it were not for the addition made by the Company, it would be impossible for me to defray the expenses. But God has always helped.

To him be glory for ever! In the English school there are twenty-four children; in the Tamul, thirty; in the Provincial school, from ten to twelve.

I am engaged in building a school-house at Combacoonum, with a view of establishing a new Provincial school there, which will cost 300 pagodas; but this expense I defray from the village which the Rajah has assigned us. The design is not merely to have a school there, (for so large and substantial a house was not necessary for that purpose,) but to use it hereafter as a Chapel. Combacoonum is twenty miles from Tanjore, and lies between it and Tranquebar. I intend to appoint over it a young man who has made good progress in English and catechises well. But all this is to take place if God be with us and the land have peace.

During the last year, I have had preparations almost constantly, either for holy baptism or the holy supper, at which Mr. Jænicke has always been present. Our increase this year consists of thirty-seven heathens, seven Romish, and thirty-seven children born in the congregation. Preparatory to the Christmas festival, there were 102 Malabars, 13 Portuguese, and 30 English, who partook of the holy supper in four successive Sundays. The Malabar and Portuguese Christians are *always* prepared for communicating

by an hour's instruction every day during the previous week, when the Christian doctrines are anew explained and applied to them.

One of the Tranquebar Missionaries, (Mr. Klein) writing about this time to Dr. Schulze, observes: "Mr. Schwartz concerns himself, by all means, to promote Provincial Schools. Those at Ramnad encounter difficulties from the fickleness of the people. At Combacoonum, the Rajah of Tanjore has given Mr. Schwartz a plot of ground to build on; but we learn from the Catechist, that a number of Andi, (a sort of heathen Begging-Monks) had assembled together near the building, with a view to sequestrate it; threatening, after their manner, to kill themselves if it were persevered in: and the persons appointed to superintend the erection had been compelled to repair to Mr. Schwartz at Madras, to represent the case to him. Unexpected as this account is, it is, by no means, improbable. Combacoonum is the celebrated seat of idolatry, where a countless multitude of heathens out of every part of the country assemble, especially every twelfth year, at the feast Mamangam. And it could not be pleasing to the god of this world to have a school and Catechist established there. Besides which, we know that these Begging-Monks have often excited tumults. Mr. Schwartz has however informed us that the building goes on, and will cost 400 pagodas; and that he purposes to

build a detached cottage for the Catechists. He likewise writes that the Letter from the Company to the Rajah arrived two days ago, in which, among other matters, the due Administration of Justice is recommended, and an Order given that the Schools which have been opened should be supported by the Rajah and by the Madras Government. Of the confidence which dear Mr. Schwartz has acquired with the natives by speaking the truth without respect of persons, we have heard an instance only to-day. The Regent of Sivagunga has recently sent to him to request him to act as his Mediator; declaring that he will treat only with the English; and with them, only through Mr. Schwartz. Mr. Klein adds: "The Lord give us this year such another faithful labourer as dear Brother Jænicke."

The following animated and interesting letter is from Mr. Jænicke to Dr. Schulze,—

Tanjore, Jan. 19th, 1790.

"The fatherly goodness of God that conducted me hither, has continued to guide, sustain and bless me. I have not only enjoyed good health; but have had convincing experience of the divine support, and have been thus assured that it is his gracious will to make use of me, and fit me for the fulfilment of my office.--I have frequently preached in English; and through God's grace, it is now much the same to me whether I preach in that language or German. On Whitsunday, I made my first attempt to preach

in Malabar. I teach at least two hours every day in the English school, not only in religion, but arithmetic, geography and history.—The education of youth is not, as many suppose, inconsistent with the duties of a Missionary; and while his *chief* office—to make known the gospel of Jesus Christ to Pagans and Christians is not lost sight of, it becomes unspeakably conducive to that end: besides, in the hours during which we are engaged in such instruction, the great heat prevents our going out among the heathen. Missionaries are not here in vain. The word of God exerts its power on many a *Christian* heart; nor is the testimony to the truth which the Heathens hear without a blessing. A harvest there certainly will be. We must indeed wait for its season; and plant, and water, and confide on our heavenly Father to give the increase. This confidence He has made easy to us. We are assured that it is *His* cause; and that it is His will that all men should be saved, and all come to the knowledge of the truth. And he does not leave us comfortless, but shows us many fruits of our feeble exertions. We long after more indeed: and this desire stirs us up to supplicate the Lord of the harvest to send forth labourers into his harvest. Truly the labourers are few.—If those who have it in their power to contribute, were to witness the misery of the Malabars, they certainly would not shut up

their hearts. O that sincere Candidates for the Ministry especially, would cease to suffer imaginary or real difficulties to detain them from this great work!—As to myself I can truly say that I have never repented coming here, and, I believe, never shall. On the contrary, I have valued it as a distinguished grace that God has appointed me to this post; and my study shall be that with his help I may not prove unworthy of it. My connexion with Mr. Schwartz is another proof of His good providence over me: and I trust in Him, my heavenly Father, so to enable me, that His purposes therein may not remain unfulfilled. The circumstances in which I am placed are altogether the best suited to prepare me to be a thorough Missionary; and if I do not become such, it will be my own fault. God preserve me graciously from being unfaithful! We all three (Schwartz, Kohlhoff, and himself) live together in hearty affection and unity."

In a postscript to the above letter, Jænicke adds: "Since I wrote the above, I have had a conversation with Mr. Schwartz on the present circumstances of the Mission and the want of labourers. The superstition and depravity of this country excite a hearty wish that the Kingdom of Christ could be farther extended; and that to this end, both the Danish and English Mission were reinforced with several competent labourers. In this country

more than in any other, they who are already Christians require a constant superintendence: and for this, of course, Instructors are needed. If ever the Kingdom of God should extend itself here, it must necessarily be more extensively preached among the heathen population than has hitherto been possible. For how can these poor people believe on Him of whom they have not heard, or not heard sufficiently? Many faithful labourers however are requisite adequately to effect this, and not at the same time neglect the Christian part of the population. The Tranquebar Mission is wide and laborious. On Mr. Gericke (at Madras) a burden lies too heavy for one to bear. Cuddaloor is without a Missionary. Palamcottah is so circumstanced that a Missionary there is absolutely necessary; for the best prospects are presented there for the spread of Christ's Kingdom. God help us and his work for Christ's sake!" Little did the excellent Jænicke or even Schwartz himself anticipate, at a time when Germany, heretofore the only school of Missionaries, had almost ceased to furnish them, that such a race of successors was preparing in other countries to enter into and extend their labours.

In another letter addressed to a friend who had laboured with himself in the schools of the Orphan-House at Halle, and which is dated the day subsequent, he thus writes: "I had the pleasure of seeing all the Missionaries except Mr. Pohle,

immediately after my arrival. At the end of March, 1789, being desirous to see him also, I travelled to Tritchinopoly.—The heat has been intense, but I have borne it extremely well. The general remark that people endure the heat best during the first years of their residence, I have found verified in my own experience, having been able to labour the whole day when the thermometer has stood at 107 degrees. In Europe, we often form extravagant ideas of the heat in this country; for the air being extremely pure, it is not an oppressive heat. While there is but a breath stirring, one feels in spirits, and in a constant and refreshing perspiration. The lowest fall of the mercury last year was 67 degrees (in January;) this year it has not hitherto sunk below 70 degrees.—We are now menaced with war. Tippoo has made an attack on the Travancore frontier, and thereby virtually declared hostilities against the English. He was repulsed with the loss of 1300 in killed and wounded; only 200 being killed or wounded on the other side. The English have received orders to march. May God stand by us, and not suffer the light of his gospel in this place to be quenched: much more, may he give grace that the Kingdom of Jesus may be thereby extended! The cause is His."

Mr. John, who visited Tanjore, in May, 1790, says: "I was extremely delighted and encouraged by the sweet and edifying society of the dear brethren

Schwartz, Jænicke and Kohlhoff. Mr. Schwartz is still as active as ever, from day-break until late at night, in promoting the glory of God and Christ, and the true welfare of his fellow-men both temporal and spiritual. Mr. Jænicke is a genuine Nathanael, and will be a worthy successor to Mr. Schwartz."

On the 12th of Aug. 1790, Mr. Schwartz writes: "Mr. Jænicke catechises and preaches both in Malabar and English; as well as instructs in the English school. Our design in this is not that he should devote himself to School instruction; but *to prepare some of the elder youths for school offices;*"—an object which Schwartz had much at heart as intimately connected with the evangelizing of India. "One of these youths," he proceeds "has been appointed school-master during the present month. He is a Son of Daniel Pilley, the pious Government Interpreter at Tranquebar. Daniel Pilley's *eldest* son who now assists his father at Tranquebar was also educated here, and his youngest son Christian helps us as school-master. Whether Mr. Jænicke shall assist our valuable brother Mr. Gericke, at Madras, or whether his help will be required here, has not yet been decided. His appointment to Palamcottah appears desirable, as the congregation there is in an improving state. It already consists of near 300 souls; and apparently most success is to be expected in that

quarter. I am old; but as long as I live and have any strength left, I shall continue to help; and Mr. Jænicke and Mr. Kohlhoff would thus be able to spend several months in turn every year at Palamcottah. To secure the more assistance to the Missionary who may be stationed there, I have it in contemplation to ordain the pious Catechist Sattianaden as country-preacher, that, in the absence of the Missionary, he may be able to discharge the ministerial offices. His sincere, disinterested, zealous spirit, and devotedness to the Lord Jesus, have much impressed Mr. Jænicke. And I confess from my heart that I value him far higher than myself.

We take as many young persons as we find qualified under instruction, and exercise them in catechisation, &c.; for *one of the chief occupations of a Missionary should be to prepare competent Catechists.* Whenever I meet with a young man who has abilities and fears God, I spare no expense to render him useful in the work. Such schools as that at Combacoonum, are advantageous not only in making the Word of God known to the children, but throughout the country. Catechists of the higher caste reside at them; and they are thus able without obstacle to make known in the city and surrounding villages the gracious will of God. I had thoughts of opening the Combacoonum school; but the war between Tippoo and the English, at

present prevents it. Tippoo's cavalry are now on the other side of the Cavery and have plundered several villages. We are apprehensive of an early attack on Tanjore. General Meadows was here in May and departed to assume the command; and I hear with pleasure that he maintains the severest discipline, and has so strictly forbidden all plunder, that the inhabitants of Caroor, Coimbetoor, &c. have returned without apprehension, and pursue their business in the presence of the army. May God preserve and strengthen the General!

Many Malabar youths belonging to the schools and congregation inspire a hope of future usefulness. Let God grant us suitable native labourers, and his work in this country will be continued. We live on, in, and by hope. There is no lack of difficulties. They are great and various; but to give up or relax is sinful. God has removed many hindrances out of the way in this country during the forty years of my pilgrimage in it. He who has hitherto been with us will be with us still. He commanded Joshua to be strong and of a good courage. This applies also to us. The eyes of many among the heathen are open; but the cross which is connected with the profession of Christianity is to most a stone of stumbling."

In a letter from Tanjore written on the 22nd of the same month Schwartz mentions: "Mr. Jænicke and Mr. Kohlhoff continue in good health. I

purpose sending the former to Palamcottah, where the prospect of a blessing is greater than here, next January, if the war do not prevent. The brethren at Tranquebar will inform you of the death of our brother Mr. Klein. God took him to himself without any lingering illness. His spirit rejoiced in God his Saviour. One of his last expressions was: "The ground on which I rest is Christ and his blood, &c."

On the 26th of December 1790, Jænicke took part with Mr. Kohlhoff, and his venerable friend Schwartz, in the ordination of Sattianaden. In January following, this and other circumstances are thus alluded to by Schwartz. "I praise God heartily that he strengthens me in my old age to persevere in my labours, and that too without much weariness. Next to my interest in the grace of reconciliation, nothing is so delightful to me as to be employed among Christians and heathen. The Lord has made it a very cordial to me.

As the Congregation at Palamcottah increases, and the Tranquebar native-preacher Rayappen is in such bad health that we can scarcely expect him to visit it, we have recalled the pious Catechist Sattianaden from Palamcottah, and having given him and the Catechists some preparatory instruction, proceeded to ordain him.

His whole deportment evinces clearly the integrity of his heart. His humble, disinterested,

believing walk has been made so evident to me and all others, that I may say with truth I have never met his equal among the natives of this country. His love to Christ and his desire to be useful to his countrymen are quite apparent. His gifts in preaching afford universal satisfaction. The Sermon he delivered on the day of his Ordination, and his Answers to the written Questions given him on that occasion, shall be translated by Mr. Jænicke and Mr. Kohlhoff and forwarded to you.* His love to the poor is extraordinary; and it is often inconceivable to me how he can manage to subsist on his scanty stipend and yet do so much in relieving the poor. His management of children is excellent; and he understands how to set a good example in his own house. Several years ago, his eldest daughter, a child between seven and eight years of age, died of the small-pox. She was a very intelligent child and feared God. If a Catechist visited and prayed with her, every one was edified by her devotion. At her funeral I could not myself restrain my tears; but her father united with joy in singing with the school-children the hymn "Jesus my hope, &c." which affected me greatly. His still surviving daughter Santai (the Meek) is equally pious, and now seven years old. A few years ago,

* The Sermon is inserted in the abstract of the Christian Knowledge Society, 8vo. Lond. 1814.

the children of a neighbouring heathen family asked her how they and the other Christians prayed at church. "I will tell you," she replied; "but you must all kneel down with me;" which they did. She then repeated the Lord's Prayer, &c.

On December 26th this estimable man was ordained native-preacher. After the first Hymn had been sung, I addressed him from 1 Tim. iv. 16. "Take heed to thyself, &c." I then received his Promise to discharge his office according to the Instructions that had been given him. Each of us then blessed him and commended him to the grace of God. Mr. Jænicke and Mr. Kohlhoff next addressed him in a short Exhortation. Finally, I turned to the Congregation and asked them whether, as we had now set him apart as native-pastor, and were about to give him his written Vocation and Instructions, they would engage to acknowledge him as their appointed Teacher, and yield obedience to him? They all answered "We will." On this, I gave him his Call and Instruction; and Rayappen, the native Preacher, concluded with prayer. Sattianaden then preached from Ezek. xxxiii. 11; and as soon as he had concluded, received the Holy Supper with us. This was a sacred and most delightful day to us all. Should I not sing to my God? The name of the Lord be humbly praised for all his undeserved mercy! May he begin anew

to bless us and the Congregation, and graciously grant that through this our brother many souls may be brought to Christ! Amen.'

The existing war prevents Mr. Jænicke from immediately accompanying Sattianaden to Palamcottah: but he will follow him as soon as practicable. Sixty persons, heathens and Romanists, have been added to that congregation.—As to high and low castes, there is, through God's blessing, scarcely any perceptible distinction either in the church or at the Lord's Supper. We have confined ourselves to constant and affectionate exhortation, and carefully avoided all compulsory measures. Mr. Jænicke admires to see high and low castes kneeling down at the table of the Lord, so as to touch one another, and eat of one bread and drink of one cup. God be humbly praised that he has brought us thus far! Above 100 communicated on Christmas-day and the four following Sundays. We do not administer to all on the same day, because we occupy the six days of the week preceding in instructing and examining the communicants; and on that account the administration of the Holy Supper continues for four or five Sundays in succession.

My hope increases almost daily that Salvation will yet visit this land. Whether I shall survive to see it, is known to the Lord; however it does not depend on that. My chief labour I direct to one point:—*that young people may be educated to the service*

of Christ. Mr Jænicke says: "If we had more Sattianadens!" I answered "God, the Lord of the harvest, is well able to call them. Let him only grant us true sincerity and humility, and there will be no want of a blessing. But should we indulge insincere views or yield to pride, God could not comfort us with his blessing and help."

Our brethren in Tranquebar are as anxious as ourselves to educate Young People to the service of the church; and Mr. Gericke embraces the same views.

During the absence of Sattianaden from Palamcottah, Schavrirayen, a Catechist from Tranquebar, took charge of that Congregation. He will now return; and being a competent as well as a pious man, the brethren at Tranquebar will shortly ordain him native-Minister. Eighty-six have been added to our congregation at Tanjore during the last year. In administering the Holy Supper, we allow only thirty or forty to communicate at one time; because (as already remarked) we always prepare the several communicants during the previous week, by examining them in the principal points of Christian doctrine, especially that of the Holy Supper, and by giving them advice suited to their particular circumstances.

In the English-school, thirty-two children are instructed in Christian doctrine, writing, arithmetic and geography. In the Tamul-school there are

thirty and often more children, with two schoolmasters. In the English Provincial-school, in which *heathen* children learn English, there are now above forty children chiefly of Brahmins and merchants. English is now more valued and studied than it used to be, because the English govern the whole land, Tanjore not excepted. They took possession of the latter on the 14th of September last, the king not being prepared to pay the appointed tribute. It is said that at the expiration of the war, the land will be restored to him again.

The Governor has written to desire me to attend to the Administration of Justice. This has greatly increased my labour; but for the sake of the poor inhabitants I was unwilling to decline it. Many of them, as you may suppose, come to me daily from all parts of the country; and thus I have the desired opportunity of declaring to them the counsel of God concerning their salvation. If they attend early in the morning, they are usually present at the morning-prayer at seven o'clock; if they come at eight or nine, they hear the Instruction given to those who are under preparation for Holy Baptism. From forty to fifty, of high as well as of low caste, have frequently been present on these occasions. Brahmins to the number of fifteen or twenty, often sit by me and listen to the catechisation. Sometimes I say to them "Sit down and you will see what it is we teach. I hope you will give yourselves to

your Creator and Redeemer, and forsake this evil idolatry. And no one objects to sit an hour and hear. Thirty years ago they would have regarded it as the greatest disgrace. God be gracious to them, and turn their hearts not only to hear the truth, but also heartily to embrace it!"

From a second letter of Schwartz written to Dr. Schulze on the 26th of the same month (January) the following extracts will prove interesting:—"Sattianaden the native Minister went last week to Palamcottah, his destined appointment. I directed a Catechist, named Christian, to accompany and assist him. We shall use our endeavours to prepare many Catechists. We have sent one to Tritchinopoly as well as one to Palamcottah. It is one of the principal labours of a Missionary to educate Catechists competent to instruct others. Some months ago, I explained the Epistle to the Romans to the Catechists and Sattianaden, before his Ordination, in order to show them how Paul stated, proved, and applied to practice, the principal doctrines of the Christian religion. I purpose going through the Epistle to the Hebrews in like manner. When I hold a preparation for holy baptism, (and this happens almost the whole year through,) I explain the doctrines concerning God, the image of God, the fall of Man, the redemption by Christ, the order of salvation and means of grace: and one of the Catechists is required to

recapitulate in the afternoon the instruction given in the morning. And this they do in succession; for when one of them has done this for a couple of months (which is the ordinary term of a Preparation), another takes the office for the two months following. This practical exercise is very beneficial to them.

The state of the country here is at present very melancholy. Around Tritchinopoly and as far up as Madras, the enemy has committed frightful ravages. Many poor men have lost their lives or health. Much grain is ruined. From the Collaram to Madras all is waste, so that the land will not soon recover itself. We, in Tanjore, have hitherto been spared, though the enemy approached very near us three days ago. But he retired again, having heard perhaps of the motions of the English army. God compassionate the unhappy land, and grant that the affliction may have a blessed influence on the inhabitants."

Mr. Jænicke to Rev. Dr. Schulze, Tanjore, Feb. 5, 1791. "I thank you for the consolation which your last letter afforded me. I trust in God that he will fulfil in me your expectations, answer my daily prayers to that end, and crown my efforts with his blessing.

In the past year, a few inconsiderable attacks excepted, I have enjoyed perfect health, for which I humbly bless God. But since Christmas, I have

been almost constantly unwell, and have now a wound in my right foot which causes me much pain. Still I have been enabled hitherto to fulfil my engagements."

He then goes on to mention what his engagements were: the prosecution of his study of the Malabar language; preaching in Malabar and English; daily catechizing the children; morning and evening prayers; conversing with the Helpers, Christians, and heathens; visiting the sick in the hospital; correspondence, &c. "All this, and other extraordinary engagements, leave me no leisure hours; but I have many refreshing ones, because several of these occupations are so agreeable that I do not regard them as any labour."

"Our Malabar congregation, as you will perceive from Mr. Schwartz's letters, has been much augmented the last year:* and I may add to the praise of God, that his word and his grace have been powerfully manifested in many of the previous members. Thus does our gracious God revive us from time to time, and show us that we have not laboured in vain, lest we should become weary and dejected in our minds. The great prospects too which open themselves in Palamcottah for the extension of Christianity, are an uncommon refreshment to our faith and hope; and if the war did not

* The increase was 86. By congregation (*gemeine*) is meant only the actual *members*.

prevent, I would with joy hasten thither. However, as the new native-preacher and a Catechist have been sent thither; and as we are fully convinced of the faithfulness of the former, and entertain good hopes of the latter; the church there will not only be well cared for, but the heathen likewise be invited from time to time into the Kingdom of God.

That God has given this Mission a native-preacher in the former Catechist Sattianaden, is another proof of his gracious watchfulness over his work; and confirms us in the joyful confidence that he will be further with us and bless us. The day of his Ordination was to us all, a glorious, joyful, and blessed day; not only because he is the first who has been ordained in the *English* Mission—[several had been ordained in the Danish Mission at Tranquebar] but because he is a man of whom much may be expected. He is a genuine Christian, who has distinguished himself above others by persevering diligence, faithfulness, self-denial, and patience, and who lays himself out zealously for his own and others salvation. He has besides no mean abilities, as you may judge from his answers to the questions proposed to him. It is true they might have been more definite and complete; but when it is recollected that he was in a chamber alone, with no other help than his Bible, and that he had but three hours allowed him for the purpose, he not only deserves excuse but commendation.

But we have, on the other hand, many trials that urge us to humility, prayer, and unwearied zeal. The thought—The harvest is great and the labourers are few stirs us up, especially at this time, when so many circumstances show themselves propitious to the spread of the Kingdom of Jesus Christ, to call on the Lord of the harvest that he would send forth true labourers. And this wish was the more fervently felt this year when Mr. Klein and Kohlhoff (the father of Mr. Kohlhoff of the Tanjore Mission), two useful labourers were taken from us by death. They had indeed, especially the latter, attained a great age; but not to mention that Klein laboured in the service of the Mission until nearly the last hour of his life, they were both, in many other views, of uncommon advantage to the Mission, and their loss is deeply felt.

Another pleasing account we have just now heard. While our new native-Minister was in the land of Tondi, his mother-in-law broke her leg. This event would have greatly delayed his journey; and there being no one at Palamcottah, the congregation there would have been long neglected. But God gloriously interfered. The Prince of Tondi heard of the accident, acquainted himself with the native-preacher and his designs; and sent his chief physician to accompany him to Palamcottah, besides a saddle-horse for Sattianaden and a palanquin for his mother. This Prince has an

extraordinary esteem for Mr. Schwartz, and much wishes to have an English school established in his dominions. He often sends to Tanjore on the subject, and promises both protection and support. He would receive a Missionary and other labourers with joy. Send faithful labourers into thy harvest! Hear us, gracious Lord God!"

At the commencement of the year 1791, Mr. Jenicke was (as we have seen) afflicted by a disease in his feet: 'an old complaint' says Schwartz, 'and one that had given him trouble for three years together before he quitted Europe.' In this instance, however, it was much aggravated by the mistake of the physician's servant, who, instead of the plaister he was directed to send, gave him a blister of Spanish flies. After mentioning this untoward occurrence, in which his pious mind did not omit to advert to the providence of God, Mr. Jenicke, in a letter to Mr. Pasche of London, proceeds to allude to other subjects. "The aspect of the war has much changed since Lord Cornwallis assumed the command of the army. No sooner had Tippoo learned that his lordship was marching towards the mountain-passes with the intention of penetrating into the Mysoor country, than he himself abandoned the Carnatic, and hastened back to his own territory to prevent our army from passing the mountains. But he came too late; and the English accomplished their object without encountering the least oppo-

sition. In addition to several other not inconsiderable forts, they have already captured the strong Fort of Bangaloor, and are now marching on Seringapatam, the capital of the Mysoor territory. The army was before sufficiently formidable; but now 15,000 cavalry have joined it from Nizam Ali, Subah of Golconda.

It is very probable that Tippoo will be effectually humbled. It may be that Providence will bring it about that the kingdom shall be transferred from Tippoo to the lawful queen (Rannee), whom Hyder, after slaying her husband and children, cast into prison. Should this be the case, a great door would be opened to the gospel of Christ. Then from Cape Comorin to the river Kishna the Missionaries might travel unimpeded and preach without opposition; besides which, it is to be hoped that the Rannee of Mysoor would herself do all she could to promote the Mission. These encouraging prospects must create sincere joy in every one who wishes the name of the Lord to be every where known and glorified. Especially must this be the case with us who have the misery of the heathen before our eyes, and are appointed to spread among them the knowledge of Christ Jesus. But while we feel this joy in no small degree, we are often unusually cast down by the thought that the labourers are so few. The Lord prepare many faithful labourers, and furnish the means of sup-

porting them! Perhaps the time may soon come when heathen Princes may promote the cause of God. Mr. Schwartz mentions the same subject in a letter written six days after the above, and adds: "If Seringapatam should be taken, a Mission might be established there. The Rannee (the imprisoned Queen) knows me, has often mentioned me in her letters, and made many promises. But we want labourers. May God compassionate the land, and send labourers into his harvest!"

Mr. Schwartz's next letter is dated Sept. 16, 1791. "Hitherto the gracious God has spared us as a father spareth his son. In a few days I shall be sixty-five years old. Meanwhile, though I feel age and the infirmities connected with it, I have much cause humbly to praise God that he so graciously strengthens me to pursue my daily labours among both Christians and heathens, as well as to prepare some for baptism;—labours which so far from exhausting, are a cordial to me. *I baptize no one whom I have not instructed daily for two* and sometimes *three months.*—Every morning and evening I have prayers (betstunde) with the Malabars. There are two villages of Christians round our garden, one of Pariah and the other of Soodra caste: and these people can conveniently attend our daily worship. That which you, for so many years desired, namely, that we might have a village of Christians, God has brought about without our

interference. May he grant that we may be a blessing to the heathens dwelling around us! Our dear brother Mr. Jænicke set off from this place on the 12th. He will go first to Ramnad, thence to Madura, and after that to Palamcottah, where he will remain until January. May God accompany him, and bless all his labours! If God bring him back again, he will furnish a full account of the congregations there."

Again, he writes from Tanjore, on the 9th of Nov. 1791: "Our dear brother, Mr. Jænicke arrived at Palamcottah Oct. 16th, and we have received many interesting accounts from him. Of a little country congregation, at Padpanadapooram, he writes,—that he had the most heartfelt pleasure in witnessing the simplicity of the members: 'it gave him,' he says, 'a glimpse into the first century.'— The new school in Combacoonum commenced in September, and thirty-three children of Brahmins and merchants attend it. The English school-master is Joseph, a steady man and formerly my servant. The Lord make it a *Seminary!* Our new brother Mr. Cæmmerer was sent to me to learn Malabar; but remained only two months, as the Tranquebar brethren required his assistance for the German Sermons. He is a diligent, willing, and agreeable brother. I taught him the grammar and then proceeded to reading. Had he remained two months longer, he would have been able to preach. He

read with me several times a day."—Mr. Cæmmerer's own account of his visit to Mr. Schwartz has all the freshness of a first interview; the more so, as he had then been only three months in India. Mr. Schwartz met him on the road, at Combacoonum, his new Provincial-school. Mr. Rottler, who accompanied Mr. Cæmmerer, observes, "It was a great pleasure to me to see this building which had been reared under so many difficulties; as well as to embrace our old valued Schwartz after a separation of two years, and to find him as lively and well as the last time I saw him."

"I had spent three months at Tranquebar," says Mr. Cæmmerer, "when I mentioned to my brethren my wish to see the aged, worthy, and by me long since esteemed Missionary, Mr. Schwartz; as well as to visit Mr. Jænicke whom I had known at Halle. My brethren acceding to my request, I set off on the 30th August, and met Mr. Schwartz at Combacoonum. Sincere esteem and reverence penetrated my soul when I saw this worthy man with his snow-white hair. Integrity and truth beamed in his eyes. He embraced me, and thanked God that He had led me to this country.

Mr. Jænicke received me with open arms. It was very affecting to me to see him once again; for when he accepted the call to India, and preached his farewell Discourse at Halle, where I was among

his hearers, I certainly never imagined that we should meet and converse again in so remote a country. For twelve days I had the satisfaction of being in his society, till he departed for Palamcottah.

Tanjore is a strong fortress, and has lately been much improved by the English. The streets are disagreeable, bad, and dirty; and the place, especially in the rainy season, is unwholesome. On this account, Mr. Schwartz long since fixed himself about half an hour from the Fort, where he has a good-sized garden, with several houses and a small church erected upon it. In the ground immediately round the garden, the Christians have by degrees built their huts; and he dwells in the midst of them as a father." Speaking of the splendour of the pagodas in this chief seat of idolatry, he adds: "Here we see how much *Superstition* can effect.

My stay at Tanjore was at first limited till Oct. 15, on account of the accumulated labour of the brethren at Tranquebar: but dear Mr. Schwartz, being anxious that I should make great proficiency in the Tamul language while with him, requested an extension of the above period. The extraordinary rainy-season which followed, and which was such as the oldest persons cannot remember, and would have rendered my journey one of great danger, delayed my return until Dec. 14.

What could be more delightful to me than to enjoy the society of Mr. Schwartz for so long a period. His unfeigned fear of God, his faithfulness in his sacred office, his uprightness, and his virtuous life, filled me with esteem and reverence towards him. His behaviour to me was that of a brother, or rather a father. He instructed me in the language in an agreeable method; and so did Mr. Kohlhoff, who is meekness and love itself. Many evenings passed away like minutes. The conversation of the righteous old man, his relation of the wonderful leadings and providences of God which he had experienced through his whole life, and especially in India during the various dreadful wars; the danger in which his life had been placed, and his wonderful preservation; his feeling and grateful heart towards God; his ardent thanksgivings, and his affectionate exhortations to walk stedfastly before God, to fulfil the ministry of the gospel faithfully and simply, and to resign every thing at all times to God,—often brought tears into my eyes.

His disinterestedness, his single-mindedness, and integrity in the performance of business committed to him, together with his religious walk, have earned for him in this country the sincere esteem and reverence both of Europeans and Hindoos. Every one loves him, every one values him, every one fears him, from the Rajah of Tanjore to

the meanest Hindoo; for he reproves the faults of all without distinction, warning and exhorting them, and setting before all that which concerns their welfare. The Rajah has frequently complained, that while so much can be effected in the world by gifts of money, and he has himself accomplished thereby so much with others, he can do nothing with Padre Schwartz. 'To be in the favour of God and to have an interest in Christ,' this dear man has often said to me, 'is better to me than many thousand Pagodas.' Truly this man is a signal blessing from God to this country. What another cannot effect by many companies of soldiers, he brings about by the force of the character which his honesty and goodness have established among the natives. From morning till night, his garden is thronged with Tamuls, high and low, whose differences he has to decide. The most important business must however stand aside, rather than that the duties of his ministry should suffer by neglect. At eight in the morning, and the same time in the evening, he has prayers (betstunde) which many Christians daily attend: when, after singing a short hymn, he delivers a little address, and then prays. Until this is concluded, all, even those of the highest rank, must wait. The number of those who apply to become Christians, is always considerable. During my visit, thirty persons were baptized after previous Instruction: and this he did

with such solemnity that all present were in tears. God has endued him with special gifts in setting forth the truths of religion to the heathen, and in accommodating himself to their notions and capacities. Even the chief heathens, though unwilling to turn to the true God and Saviour, hear his instructions gladly. A residence of forty-three years in this land has given him a deep insight into the national character, their customs, manners, and modes of life: and being as familiar and expert in the language as the natives themselves, he is able to refute all their objections, so that they are reduced to say: "We have nothing to bring forward against this Padre."

Just before I quitted Tanjore, a servant of the Rajah killed a woman with whom he had quarrelled. He was hung. Some miles from Tanjore, two Brahmins coaxed into a pagoda, the son of a wealthy man, a youth of thirteen years old, on whose person was much gold and many ornaments and after stabbing him in nine places, cut his throat The Madras Government referred it to Mr. Schwartz to investigate the case, which he did in the Rajah's palace, and soon brought it to an issue. They were both hanged.

While I was at Combacoonum, Mr. Schwartz had a conversation with a wealthy Brahmin, who had several districts under his control, and earnestly exhorted him to turn to God. Some weeks after,

we heard that he was dead, and that his wife had submitted to be burned with his dead body. Such cases are not now so frequent as they used to be. When they do occur, it is either from superstition,—the widow expecting to attain by this means, a higher degree of beatitude; or from fear of being despised by their connexions. Mr. Schwartz, whenever he gets to know of such a design beforehand, seeks to hinder the inhuman deed with all his might: and he has often succeeded.

At length, the time of my departure to Tranquebar, drew near: and I took leave of this worthy man, with whom I had enjoyed so much kindness, acquired a tolerable proficiency in the language, and gained such great blessing to my soul. As he pressed my hand at parting, he said: 'O, may we meet again one day before the throne of God.' I shall be obliged still to apply to the language, for Mr. Schwartz says, that if this be not done in the first two years, it becomes the harder afterwards."

On the 19th of Dec. of the same year, Schwartz writes to Mr. Pasche of London: "We heartily rejoice that it is the intention of the Honorable Society to send out one or more new Missionaries. May God prosper their endeavours in this important duty! My heart is pained when I think of our dear brother, Mr. Gericke. He is quite alone, has much labour, and when attacked by illness, is entirely without help.—Mr. Jænicke has now been

three months away from us, and is labouring at Palamcottah. The little country congregations have greatly delighted him. In the Fort congregation, four insincere families have occasioned him much disquiet.—The *New Testament is read* in the school of heathen children at Combacoonum, and the knowledge of God and of Jesus Christ will therefore enlighten the children and inhabitants.—A youth named Christian, (a son of our worthy friend Daniel Pilley of Tranquebar, who has dedicated this his younger son to the service of the church,) has succeeded Mr. Jænicke in teaching arithmetic in our English School.—One hundred and twenty-five members have been added to the Tanjore congregation during the last year, of whom eighty-one were heathens, twenty-three Romish, and twenty-one children born in the congregation. When labouring in instructing heathens or Christians, I feel little of the weakness of age. Even now I have thirty persons whom I am preparing for baptism. Still, it may be easily supposed that in my sixty-sixth year I am not without some feeling of weakness.

Our conversations with heathens are continued, and we have the most favorable opportunities. Most commend the doctrine; but their proud and covetous spirits keep them from embracing it. To be cast out and despised by their friends is quite insufferable to them. God however can cause

these obstacles to be overcome. *We are Witnesses of the grace of God; He is the Converter of the heart.*

One of the greatest blessings in the Mission is our brotherly unity. Each rejoices in the prosperity of the rest."

On the 6th of Jan. 1792, Schwartz writes to Dr. Schulze: "The accounts received from Mr. Jænicke are cheering. He mentions that among the Christians within the Fort there are some righteous persons, and that he entertains hopes of bringing into more order those who have been disorderly. But his greatest joy is in the small *country* congregations, among whom he has found much uprightness, faith, love, humility, and affection for the Word of God. Sattianaden and the Catechist Christian, labour with Mr. Jænicke in one spirit. The congregations in and around Palamcottah have had an increase of sixty-five persons. Mr. Jænicke writes: 'They all occasioned me much joy during Preparation, and their life is Christian. Three are of Soodra caste. One of these excited a particular interest when baptized. I put several questions to them, and among others—'Will you, whatever befals, abide faithful to Christ?' He answered—'Though they should take my life away, I would still say—Lord Jesus, I forsake thee not.' This produced a great impression on the congregation.—The Spirit of the Lord is at present powerfully at

work on the minds of several!'—So far Mr. Jænicke. God be humbly praised for all encouragement, forbearance, mercy, and blessing."—Again on the 24th of the same month, writing to the same person, Schwartz says: "I am now in my sixty-sixth year, and praise God that I can still fulfil my regular labours. It cannot indeed, according to the course of nature, long continue; but so long as God gives me strength, I will cheerfully labour in his vineyard.—We can say, in many views: 'The Harvest is great, but the labourers are few!' We therefore pray the Lord of the harvest, to pity us, and send labourers into his harvest. We implore our friends to assist in sending them. Mr. Jænicke is full of hope, and writes that the Congregation remarkably increases; and therefore he wishes to remain and promote the work of God. He purposes to build a place for the Missionary; but it is painful to think that unless the Lord send us help, the station cannot be occupied more than three months in the year.—If the war terminate in favor of the English, as appears probable, a wide field would be thrown open. May the Lord of the vineyard pity the land! He can and will help as he sees good. He knows the right hour of joy. To him we will commend our way, and hope in his goodness.—The increase in Tanjore has been considerable the last year; in all one hundred and twenty-five. At Palamcottah, it is above sixty.—The country of Tanjore is in

some measure recovering itself. Since the English have taken the management of it into their own hands, the inhabitants have begun to breathe; and it is quite visible that those who cultivate the land are prospering. The English have captured all Tippoo's Forts, and are now advancing on Seringapatam. In a month or two, this weighty affair must be decided. If it fall, Tippoo has lost all his territory. His cruelty to his prisoners has greatly injured him. One hundred and thirty Europeans whom he had, from time to time, taken prisoners, he ordered to be beheaded.

On the 8th of March following, he mentions that "our dear brother, Mr. Jænicke is still at Palamcottah labouring with great faithfulness. He hopes to return in April or May. As he labours willingly, and sees besides a blessing on his labour, I gladly authorize his stay, without prescribing a time for his return. Ten days ago, I returned from a journey to Tritchinapoly. My excursion was very gratifying, both going and returning. I visited the little congregations from village to village, and was pleased with their open-hearted avowal of the truth. When I catechized, there were generally above a hundred heathens present who listened in silence. One of the newly baptized Christians said: "The whole land will yet turn to Christ." I said "AMEN! For so it is written, that the Kingdoms of this world shall finally be given to

the Lord Christ." On my outward journey I took the northern side, on my return, the southern; and declared the counsel of God to Christians and heathens with much emotion of heart.—The three schools here and that at Combacoonum are continued. Our greatest anxiety is how to dispose of the children educated in the English-schools, as they are mostly orphans. They are not received into the army unless they are content to rise no higher than sergeants. In writing departments, so many applicants are to be found in Madras, that it is difficult to obtain situations.—The war is now almost at an end, and the Preliminaries have been already received and acceded to by all parties. Tippoo saw that he was utterly ruined. In a few days, the Fort (Seringapatam) would have been taken. He supplicated for peace; promised to pay three crores and thirty lacks of rupees, and to surrender half his territory; and as a pledge of his sincerity, to give up his two sons as hostages."

In the early part of 1792, Mr. John being anxious to obtain the advice of Schwartz on some concerns connected with the Mission, requested the latter to meet him at Tirupaltura. "I arrived there at seven, and at eight came Mr. Schwartz, whom I had so earnestly desired to see. He was not able to quit his palanquin without difficulty: and I soon perceived that since I saw him at Tanjore, a

year and a half ago, his energy and strength had become much impaired. It went to my very heart, as I reflected with sorrow, that we were not likely to retain this dear brother long amongst us. He himself observed: 'I am getting nearer the grave;—travelling, no longer does for me;—my heavenly Father, will not, I trust, permit me to lie long sick and incapable of work; but take me soon to himself,—if it be his will.' He complained of a severe cold that affected his teeth; the loss of which would much grieve him, as it would hinder his speaking. They are now held together by a piece of gold-wire.—Our Christians assembled, and Mr. Schwartz recapitulated to them his sermon of last Sunday.....Till midnight, I poured out my heart into the bosom of this faithful and experienced brother, and was through him not a little refreshed. He had himself been suffering peculiar pain of heart on account of the heathen Collaries, who had risen against the Christian Collaries, and against the farther diffusion of Christianity; and conspired not to restore them their lands, and even to attack and kill them. The Moopenar, who is a Polygar, and head over the Collaries, visited him in the choultry on the following morning, and promised to use his influence in quieting the rioters, and restoring to the Christians their just rights."

The notices of Mr. Jænicke's labours which have hitherto been furnished, have been derived for the

most part from letters of Mr. Schwartz, under whom he continued to labour as 'a son in the gospel.' His devotion to the ministry to which he had been appointed, appears to have left him little leisure to write to Europe; and except a journal of his residence at Palamcottah in 1792, and a few short letters, the only references to him must be gleaned from the reports of others. And in the following letter of Schwartz, the first intimation is given of his suffering from that obstinate disorder, which, though it often yielded to medical treatment, and did not for several years prevent his labouring, left him less leisure than ever for correspondence. On April 16, of this year, Schwartz writes: "Mr. Jænicke is still at Palamcottah, prosecuting the work of the Lord with blessing. A month ago he was attacked with a fever, called in this country, the Hill-fever. He caught it during a journey to the hills, as did those who travelled with him: but he is now fully recovered. In a letter I received from him, the 11th of this month, he says: "The native-preacher (Sattianaden), returned from an excursion on the 2nd instant, after an absence of thirty-four days. His Journal shows that he has not been idle. Every morning he went to some village in the neighbourhood. He cannot sufficiently describe the desire expressed by the people; wherever he went, they begged him to read and preach to them. He was full of joy, and

would gladly have returned to them again; but I rather preferred his holding the Preparation at Padpanadapooram. I believe we shall have a great harvest in the West. I was there on the 2nd, and they all promised to attend at Padpanadapooram to be instructed.—The church at Palamcottah is too small, and I purpose to enlarge it, as well as to build two chapels in the country; one at Padpanadapooram." Mr. Schwartz then resumes: "I always thought, and I wrote to you to say so, that a large congregation would be collected at Palamcottah. This my hope now begins to be fulfilled. O may the Lord of the harvest give faithful labourers! But I hope and pray that God will protect this work from the race of those that *deny the godhead of Christ and his atoning sacrifice.*

Since January, I have had from twenty to thirty persons constantly under preparation; and I have laboured on them with all my might, morning, afternoon, and even in the evening, until almost ten o'clock at night. I recapitulate and apply the fundamental doctrines of the Christian faith, lead them to child-like communion with God in prayer, and while so engaged almost forget my age and infirmities. I esteem it the greatest of blessings, next to my own interest in Christ, to be an instrument in the salvation of others.

God has now restored peace, and Tanjore will be given back into the hands of the Nabob and the

Rajah:—at least that is the prevailing opinion at Madras. Whether the Rajah will then resume the Administration of Justice is a question. Meanwhile, in all changes we must look to the hand of God. We had proposed to erect one or two chapels for the country Christians, before the change should take place. But may God overrule all events, and cause them to issue in the good of the land!—You remember that many Collaries reside in these parts, whose name Coller (that is, thieves or knaves) corresponds with their actual pursuits. Many families of them have been under instruction, and conduct themselves well. God grant that they may persevere in piety!"

On the 11th of May, Mr. Schwartz writes: "A pleasing prospect was before us that the kingdom of Christ would extend itself among the wild Collaries. Those who were under instruction, improved in knowledge; and their conduct was irreproachable. But as soon as the heathen Collaries perceived so many families coming to us and evincing pleasure in Christian instruction, they took the alarm. In addition to this, the Christian Collaries were seduced into an error by which they drew upon themselves the hatred of the others. They had, prior to this, been oppressed by the richer families, and lost much of their land; and as the Company now governed the country, and administered justice to others, they were anxious to enjoy the same

advantage. They did not reflect what a difficult thing it is to induce Collaries to restore what they have stolen. I spoke to the heathen Collaries, and said: 'Why don't you, as friends and relatives, settle the matter amongst yourselves? it would be very agreeable to me if you would. Do not quarrel; but choose arbitrators to hear and decide the case.' They said:— 'Right: that advice is the best: we will return into the country, and settle it among ourselves in a peaceable manner.' I was pleased with their concurrence. However, instead of arranging the matter peaceably, the principal thieves prevailed on the rest to deny all justice to the Christians, and they assembled to the number of two hundred to employ force. Another party of Collaries, who were opposed to these measures, and were near connexions of the Christians, proposed to assemble themselves, and help the Christians, and came to me with that design. I said: 'No, by no means! I am not come to excite quarrelling and strife, but to preach the doctrines of Christ. If a single individual were to lose his life through my consent, I should be unhappy for the rest of my days. I will willingly do all that can be done by affectionate reasoning, but will not go one step farther.' Many of the Christians concealed themselves in my garden. Last Sunday, I preached on Prayer; and in the evening they attended our usual prayers. On my further admonishing them, they said: 'We

have prayed to God to help us.' I told them of my hope in God on their behalf, and many then ventured to go back. May the Keeper of Israel watch over and preserve them, that no evil may befal them!

Mr. Jænicke is ill at Tutecoryn. The hill-fever, which not seldom proves fatal, had for a long time quitted him: but now he has it again. God graciously help for Christ's sake, that the work may be carried on!

The counsel of God in regard to our salvation, which is to be sought and found in Christ alone, has been declared to many heathens who have visited me. They listen and approve, and see clearly that idolatry is vain: but to break through all obstacles, (and they are not small), appears to them hard and hazardous. Who can give them power to deny all? No one but God. May He have mercy on them!"

Mr. Schwartz's next letter (June 11, 1792) thus mentions Mr. Jænicke's danger and recovery: "Mr. Jænicke has been at the point of death. The day he had the last attack of the hill-fever, he expected the cough would stifle him. But God had mercy on him and on us; and he is now quite well, and able to resume his labours. I expect him here next month. Having mentioned his severe illness in my last, I thought it right to give you the agreeable account of his recovery, that you might

join with us in praising God, and not remain in uncertainty about his state.—When Tanjore is restored to the Rajah, we shall see how it will fare with the Christians. God be our defence and Protector against all the subtle designs of the Enemy!"

CHAPTER III.

We proceed to select some of the most valuable and interesting notices from the only Journal which reached Europe from Mr. Jœnicke. It comprehends his account of his journey to Palamcottah, and residence there; and though it extends only through a single year, during which he was not more than four months in the enjoyment of sound health, it will exhibit the spirit and energy with which he laboured.

He set out, as the reader is already aware, on the 12th of Sept. 1791; and having been requested to baptize the infant child of an English gentleman at Madura, and being desirous besides of visiting the small societies of Christians at Ramanadapooram, he took the road through those places.

"Sept. 13, I arrived as early as six o'clock at Pattucottah, a small Fort in the Kingdom of Tanjore, and called on the Commandant Mr. Berg. At six P. M. I again set off, and arrived at Cat-

tunavady, at six the next morning. The inhabitants are chiefly occupied in the manufacture of salt. On the 15th, I was at Nimbi-Sattiram, where I spoke to several Christians who where journeying to Ramnad. A heathen comedian requested to play before me; but on my telling him that I was come to this country to testify against these pagan practices, and explaining to him the way of salvation, he left me.

Sept. 18th. At Ramnad, (where I remained nine days,) I preached, held a Preparation daily for two hours, and on the 25th administered the Holy Supper to eighteen persons. I had likewise the pleasure of becoming acquainted with the friend of our Mission, Colonel Martin; who ardently desires the extension of Christianity, and in more than one respect, affords a helping hand to the work of the Mission, and to those who labour in it.—This place is an old fort, and the Rajah is much regarded by the pilgrims to Ramisseram, each of whom is bound to see him: but he is not in affluent circumstances, and his subjects are poor, especially in years of drought. Several companies of sepoys marched before him, with fire-arms, lances, and clubs. He followed with his suite, mounted on horses and elephants, or borne on palanquins. His palace looks at a distance, better than that at Tanjore.

On the 26th, I set out, accompanied by Colonel Martin, and Mr. Hamilton. We occupied five

days in accomplishing this journey of seventy miles; during which the kindness of the Colonel and Mr. Hamilton supplied me with every comfort. The people everywhere pressed forward to see the Colonel, who spoke to them with the greatest condescension. On the 27th, we arrived at Parama-kudy, which, a few years ago, was a very flourishing place, and celebrated for muslin-weavers; but the oppression of the deposed Minister of the Rajah of Ramnad, drove many of the inhabitants to settle in other places, and the manufactory has fallen to decay. The land belongs to the Vella or Little Marava, or, as he is otherwise called, the Lord of Sivagunga. The Sivagunga Collaries plundered this place three times during the war of 1789, which much contributed to its present decay.

On the 28th, we were at Mana Madura. Travelling chiefly in the morning, I always had opportunities, during the day, of conversing with the heathens. In this place I found them peculiarly attentive. They could not hear enough. They expressed their joy at what I told them, and not a few begged me, with emotion, to visit them often and instruct them. As I passed through the place, surrounded by Malabars*, we came to a spot where many women were drawing water. As soon as we

* Many passages in this Journal realize forcibly the kind of Ministry exercised by our Lord and his Apostles, when the multitudes followed them to hear the word.

approached near enough, they all began to set up a singular cry resembling crowing. I asked the head-man what it meant, and learned that they were rejoicing to see me. I beckoned to them and they were silent; and then I conversed with them.

We arrived at Tripu-Vannam on the 29th. The Regent of Sivagunga ordered musicians to meet us, to do honour to the Colonel. We sent them forward. At 11, the Regent came to the Colonel, and I had an opportunity of conversing with him. He has above one hundred Romish Christians in his service. He is very desirous of having an English school in his dominions, and would certainly not be opposed to the extension of Christianity. He is a good Regent and a good soldier. Formerly, he was only the Minister of this land; but when the Nabob imprisoned the Rannee, who is still confined at Tripatoor, he gave the government into the hands of this Minister. The Nabob afterwards rising in his demands and oppressing him, he rebelled, and endeavoured to make himself independent; but the country was wrested from him. At present, he possesses it again; but the Nabob is always aiming to harrass him, and wishes to reinstate the Rannee, and give her another Minister.

On the 30th, we arrived at Mr. Macleod's, three miles from Madura. His house is situated near a superb Tank, called Teppa-Collam. It is one thousand feet square, built of wrought stone, and

very deep. In the midst of it is an artificial island of stone-work, surmounted by five towers; the central one fifty feet high, with chambers beneath for Europeans, and four smaller towers at the angles. The district of Madura is beautiful; the adjacent hills contribute much to its superiority. About five miles off is the Elephant-rock. The commanding Officer caused a house to be prepared for public-worship.

On the 3rd I baptized Mr. Macleod's child. On the 8th Mr. Macleod received a letter from Lord Cornwallis thanking him for his services. The occasion was this. When Coimbetoor was besieged by Tippoo's people, Mr. Macleod, aware that it could not hold out without assistance, collected several thousand Collaries and some hundred sepoys, with two pieces of cannon, and marched to relieve it. This, with the additional help which came from Palacatchery, reinforced the garrison; and Tippoo's people retired.

While at Madura, I conversed much with heathens; twice performed divine service with the English; baptized three children; and had a daily meeting, for an hour, with the English soldiers. On the 12th I set forward again; and after conversing with the heathens and Christians whom I encountered on my road, arrived on the 16th at Palamcottah. In the evening, the native-Preacher, the Catechist, the school-master, nearly all the

Christian men, and the school-children, came together; and I applied to their hearts the words: 'Fear not little flock, &c.' Here I remained ten months labouring among Christians and heathens, and endeavouring to be useful in various ways to my fellow-labourers. In Mr. Torin, Collector of the Revenue in the Tinnavelly district, and Mr. Marten, Paymaster at Palamcottah, I found two true friends. Nor were the Commandant and Officers disinclined to me. On Sundays, I preached in Malabar and English; except that occasionally, the native-Preacher preached the Malabar discourse. The Officers and other English, were regular attendants. But though I did not omit this part of my duty, *I directed my chief attention to the Malabars*, labouring especially on the Christians both publicly and privately, and inculcating on them a practical and righteous Christianity.

The Congregation is not a numerous one, and many of the members had been induced to join from earthly views; and when these were not realized, they left or threatened to leave it. I frequently warned them all that our cause was not promoted by the accession of evil men, who named themselves Christians; and that their fellowship was burdensome to us, and dishonourable to Christ. Many who, during my absence, had begun to attend from wrong views, were dismissed; and one who conducted himself very ill, was excluded from the

Christian congregation; which made a salutary impression. I saw his unchristian deportment, and frequently admonished him in love; but he was unmoved, boasted of himself, and despised and calumniated the others. He had always some favour to ask, and I did what I could for him; but as it was not possible for me to comply with all his demands, he evinced his irreligious character in a very fearful manner. I afterwards ascertained that he had always been a heathen, performed heathen rites in his house, and visited their holy places. Some weeds still remain in the Congregation, but I have, by God's grace, brought it into better order, and thus rendered his future Office less difficult to the native-Preacher. During my stay, I instructed and baptized above sixty heathens, as well as received several Romish Christians. The *country* Christians around Palamcottah constitute by far the greatest number of our members; and there are several numerous Congregations in different parts, of which the largest are at Padpanadapooram and at Puvany. At both these places, I have erected considerable chapels, the expense of which has been defrayed by Mr. Schwartz. Of several members, I can with truth affirm that they walk worthily. The Christians are visited diligently by the Catechist and native-Preacher, and I have been constant in my own labours among them. Whenever I went into the country among them, I

always found cause for joy and thankfulness to God. They assemble together among themselves, particularly at Padpanadapooram, both morning and evening; and one of them, who is a true Christian and Elder of the Congregation, reads a chapter from the New Testament, exhorts them, and sings and prays with them. When no one is able to visit them on Sundays, they attend the church at Palamcottah, a distance of nearly five miles.

There is great reason to hope that Christianity will flourish in the Tinnevelly district. I made two journeys through parts where the Word of God had never been preached, and the native-Preacher made two others. The inhabitants were attentive and desirous to hear; and in many populous places, several hundreds assembled themselves while I expounded the Christian doctrines to them in the streets and choultries. They showed me the utmost respect, and I was often followed by great numbers who would not leave me. I frequently looked on them with sorrow, because they were as sheep having no shepherd. The native-Preacher experienced the same encouragement on his journey, and declared that the people would scarcely give him time even to eat.* At one place, a great number intreated him to give them in writing a short Summary of the Christian Doctrine, and a Catechism; which he

* Here, again, it is impossible not to be reminded of our Lord's ministry. Nothing that one meets with in our northern climes could suggest such scenes.

did. These excursions have not therefore been without a blessing, though that blessing would be much more apparent could they be more frequently repeated.

At Palamcottah, I had opportunities of addressing the heathen almost daily. And as I had often the pleasure of speaking to Mr. Torin in behalf of persons who suffered from oppression, and procuring justice for them, this contributed to produce a good effect. The widow of a Polygar, who with her son had been driven out by her unjust son-in-law, often visited me, and besought me to speak for her. I took the opportunity of explaining the Christian doctrines to her at various times, and I represented her case to Mr. Torin. It is nearly certain that either she or her son will be reinstated; because her son-in-law having made an inroad into the Company's territories, forborne the payment of the tribute due to the Company, and murdered another Polygar; a detachment has been sent to deprive him of his territory, and to place him in confinement. She promised me that, should she recover her land, she would build a church, and afford all the assistance in her power towards the propagation of Christianity.

Besides my regular employments, I endeavoured to be useful to the Catechist and native-Minister. They came to me in the evenings, and I held conversations with them on practical Christianity, and

the prudence, faithfulness, and other qualifications of a Teacher, concluding with a prayer. Besides this, I gave them some instruction in Church History and Dogmatic; and would have gladly done more, had not my efforts been interrupted by a dangerous illness. Even then, they continued to attend me; and we conversed together in a useful and edifying manner.

Mr. Jænicke then proceeds to give a more exact DIARY of his labours. Oct. 17. I waited on the Commandant, Colonel Clarke, in the fort. I next visited the church, where the females of our Congregation were then assembled, and addressed a word of exhortation to them; and in the evening, I sat with the native-Preacher before the church, while many assembled around us. At seven, I had the evening prayers. 19th. The circumstance of many of our Congregation being related to or connected with Romish Christians, causes great trouble: for it often happens that either there is no suitable person in our Congregation, or else other circumstances induce persons to chuse husbands for their daughters, or wives for their sons, from individuals of that persuasion.

On the 23rd I was indisposed; but I besought the Lord to strengthen me for my labours, which he graciously did, so that I was able to hold both the English and Malabar services in the morning; and to preach in Malabar in the afternoon. In

the evening, my helpers and some sincere Christians from the country, came to me, and we edified one another. On the 25th I went with the native-Preacher to Padpanadapooram, about seven miles from Palamcottah. The Christians here are all of low caste; but I rejoiced over their honest integrity, their dove-like simplicity, their love towards God and Christ as well as towards one another, and their desire after the Word of God. On the 26th, I appointed as Elder over them Santyacha, a man whom they all honour, and who has distinguished himself by his piety.

Nov. 1. I accompanied Mr. Torin to Tinnevelly. We spoke with the Regent who is now in prison: He formerly governed this country; but having cheated the Company in every possible way, he was punished for it. The Nabob afterwards reinstated him, on his promising to give him 200,000 pagodas, but he governed very tyrannically, and put to death several innocent persons; and when the Company took possession of the country, he was again consigned to prison. Having lately written to the Company and complained of great injustice, I was requested to hear his case. His complaints were all groundless, and most of them condemnatory of himself.

Nov. 5. Solomon, an apostate Christian, whom I had frequently endeavoured to see in vain, and who had suffered his heathen relatives to persuade him

to return to paganism, came to me late last night. I was much moved, for he trembled and was quite dejected. I spoke to him affectionately and earnestly, but in vain. To-day the Catechist informed me that Solomon had called upon him in much distress, and asked him what he should do. I sent for him, and he told me that if Jesus would receive him again and forgive his sins, he would return, let the consequence be what it might. The next day he came to church, and I was told that he had confessed Christ before his severely persecuting relatives, and encountered a heavy storm from them on that account.

On the 7th, a trader came to me, and begged me to procure justice for him. Very many come when they are themselves in the wrong, and want us to espouse their side, to intercede for them, and rescue them from punishment. I usually reply to such persons that I was not sent here to adjust their differences, but to show them the way of salvation; which I then take the opportunity of explaining to them. When the complaints of the people are just, and the Missionary has it in his power to help them, he only acts in conformity with his office in doing so.

On the 9th, the Colonel told me that several traders had come to him with the pretence of putting themselves under Instruction. They had also been with me; but on my examining them, I

discovered that they were deceivers and coiners, who had cheated many persons.

21st. A heathen iron-smith and a Romish youth were with me to-day, both expressing a desire to come to us. The latter however wanted first to celebrate his marriage with heathen pomp. The former had five reasons for being undecided: 1. His wife would not consent: 2. He should not be able to get his children married in our congregation: 3. He has hitherto manufactured idols: 4. If he did not live in a Christian manner the judgments of God would fall upon him: 5. If he forsook sin and did good, he should be saved in any case. On the 22nd, the smith said that he would first of all hear our doctrine, examine, and then determine: a resolution which I much approved. 25th. After the Malabar sermon, a goldsmith who had led an ungodly life, came forward by my desire, and asked forgiveness of the Congregation: and then, I received him once more.

On the 28th, I set out on a journey into the country. Three miles beyond Puvany, on the road to Palamcottah, we had divine service in a choultry. All the Christians came, and I rejoiced over them greatly. They live in a Christian manner, and love the word of God. Malabar avarice or other vices are not to be found amongst them.—I asked the Proprietor of the choultry to allow divine service to be held there frequently, and he signified his consent.

It was necessary to do this, because they do not allow people of low caste to be in the choultries. On Dec. 1st I arrived at home.

In the interval between Dec. 1st and 24th I was engaged in settling disputes in the Congregation, as well as in prosecuting my usual labours. On the 25th I went with my helpers to the Colonel to offer him the usual compliments. Several heathens brought me presents of fruit, flowers, &c. In the afternoon, the Catechist and I held the Repetition of the morning's sermon. On the 27th the native-Preacher and Catechist read their diary to me. One circumstance was remarkable. On the road from Tanjore, the native-Preacher spoke to several hundreds of those who had come from a distance to proceed to Ramisseram; many of whom were convinced and affected; expressed regret that they had taken so long a journey in vain, and returned home. The Maniakar, who saw the effect produced by the word of God, and expected that their turning back would be detrimental to him, begged the native-Preacher to go away. At last, he provided a conveyance for the mother-in-law of the native-Preacher, who had a wound in her feet, and could not walk; and furnished their company with every thing they wanted.

Jan. 1, 1792. The number added to the Congregation in this place during the last year is sixty-five. Jan. 8. I went with some friends to Callakadoo. It lies at the foot of the chain of mountains that

form the boundary between the land of the Nabob and Travancore. These hills are very majestic, and the country generally very beautiful. On the 20th, we continued our journey. New beauties disclosed themselves every step we travelled. At the foot of the chain of hills, lie masses of rock great and small, many of them almost perfectly spherical, and above fifty feet in diameter. The plain is well watered by streams from the hills. In many parts, the grass is seven feet high, and so infested by tygers that no one ventures to travel by night; and in the day, only in company. After passing through an opening between two hills, we again entered a plain full of beautiful rice-fields, and traversed by streamlets. Around were lofty hills, and a second pass opening between them. The villages on the hills are large, the inhabitants prosperous, and the fields fruitful. There are many weavers in this district. The streams are furnished with bridges. The inhabitants are not near so corrupt as in other places. They were astonished at the Christian doctrines, and I saw several in tears. I trust the Lord will give us a great harvest here, if we have sufficient labourers. At eleven, we arrived at Ambasamuteram. It contains 3000 inhabitants: the Polygar resides at a small fort at one angle of it. The houses are all good; the choultries beautiful, and built of hewn stone. We pitched our tents on the margin of the river to enjoy the lovely prospect; and in the after-

noon, entered the town and conversed with many heathens, who were very attentive.

On the 11th, after passing through a country of indescribable loveliness, we arrived at Pavanasam; and beheld at a distance the magnificent falls, where at entire river precipitates itself from the hills above two hundred feet. The banks of the river are elevated at least forty feet. On the side where we were, there was a descent to its margin by a flight of steps; and below, were several rest-houses. There is abundance of carp in the river; all quite tame; as no one attempts to take them, because they are alleged to be gods by the brahmins, who feed them with rice. The brahmins were not pleased with our party for fishing there, and denounced upon us death and misfortune. In the afternoon, the Catechist and I spoke to many heathens, who heard us gladly. Our fellow-travellers conversed with us on the excellence of the Christian doctrines, and its suitableness to every people; and we encouraged one another to diligence in extending it by instruction and example.

On the 12th, we crossed the hills, and visited the Falls. There are many rare plants to be found here, and botanists would find agreeable employment. We discovered a species of wild vine: its grapes large, with no perceptible peculiarity of flavour; but the stones somewhat different from those of the common grape. They are accounted poisonous,

and no one here values them; but on the contrary, were concerned at our having eaten them. On the 13th, we ascended the hills, and behind the first waterfall perceived a second at a much higher elevation, and at least three miles beyond it. On the 14th we returned to Palamcottah.

Jan. 30. I spoke to the Colonel in behalf of some Christians whose houses he had ordered to be pulled down. They had encroached too far on the parade, so that I could make no objection to the order; but I requested that a subscription might be made to relieve the proprietors from loss. Several gentlemen who were present seconded my proposal, and immediately commenced it.

On the 31st, the native-Preacher and Schavrimuttoo returned from a journey into the country. They have visited places to which no one had ever penetrated, and every where held conversations with heathens. Sattianaden had much conversation with the weavers, for whose sake the journey was principally taken, and who had previously intimated a desire to place themselves under instruction. They are three hundred in number: but they want something done, in which, though not unreasonable in itself, we can afford them no assistance. If they are sincere, the Lord will assist them.

Feb. 12. I baptized eight persons and received two Romish Christians. On the 18th, I went with

a party to Cattalam. There is a noble water-fall here, indicating the commencement of the river Sittar. The country around is so beautiful that I scarcely knew whether to prefer it to Pavanasam. It is accounted a holy place, and the heathens visit it in numbers to perform their ablutions. There are several small cascades in a line with the principal one; and here they stand and let the water stream upon their heads.

On the 20th I went to Tencasy, a spacious place with five thousand inhabitants. It has a large pagoda furnished with a clock and bell, which in this country is rare. The river Sittar flows by it. We visited the handsome Romish church, and had the opportunity of preaching the gospel to the Roman Catholics, (of whom there are about one hundred in this place,) as well as to the heathens.

Feb. 25. I returned to Palamcottah. The native-Preacher had baptized three persons during my absence; and expressed a great desire to visit the places where I had been, after I told him of the eagerness of the people to hear the word of God. We determined that he should at least visit several of them, and remain a few days at each. He set out on the 29th.

March 1, I was seized with a severe bilious fever; the effect of the water, cold, dew, and mists of the hills. Three of our party, among

whom were Mr. Torin and Mr. Marten, were attacked by the same disorder. Many black people who were there at the same time, died of it. I suffered a great deal, and was several times near death.

On the 14th I went out for the first time, and I resumed my usual labour on the 15th: but felt very weak and had no appetite. On the 25th I baptized seventeen heathens, and received a Romish Christian; and on the 29th travelled to Padpanadapooram to lay the foundation of a chapel.

April 3rd. The native-Preacher read his Diary to me. The desire of the people to hear is, he said, not to be described.

April 4th. For the three last days, I have suffered much from a tumour; so that I could neither sit, stand, nor move, without pain. I am very feeble, and my feet much swollen. On the 5th I was again attacked by the fever which remained on me until the 8th, so that I could not preach. The native-Preacher supplied my place, reading his Sermons to me before he delivered them. On the 13th I preached in Malabar.

April 16th. The Physician and other friends having advised me to make a journey to the sea-coast for the recovery of my health, and having myself long ago promised Mr. Meckern to visit him at Tutecoryn, I set off to-day for that place,

preaching the gospel, as usual, on the road. I arrived on the 17th, and was received with much kindness by Mr. Meckern who is the Governor of the Dutch Factory at this place. The Factory is strongly fortified, but contains few houses. The extension of the Kingdom of Christ lies very near Mr. Meckern's heart; and the Malabar Christians whom he has brought together, are assisted by him in all that relates to their temporal welfare: but the care of their souls is, from many causes, defective. On Sundays, a Sermon is read to them; but there is no catechisation, and no visiting from house to house. I pointed out to the Catechist how he should act with the people, and frequently urged him to diligence and faithfulness. As far as debility permitted me, I laboured among the heathen. On the 17th and two following days, I was attacked by fever, and my feet were swollen.

March 22. I preached both in German and Malabar. They have no hymns in the latter language, and the Government will not sanction ours. 23rd The pearl-fishery terminated to-day. Many private individuals have fishing-boats. They either retain the oysters in whose flesh the pearls are found, or sell them, three or four for a Fanam. Innumerable persons come from the inland ports to purchase oysters. Many bring only a few Fanams, expecting thereby to enrich themselves; but they realize perhaps nothing, or not the tenth

part of their outlay. Vast numbers of the oysters yield no pearls; in others, they are as small as millet-seed and of no value.

24th. This afternoon I was attacked with a severe cough for two hours, followed by a fever-fit which lasted until late at night. I afterwards had it daily until the 27th. On the 29th I attended the Dutch church where the Domini read a Sermon. I afterwards preached to very attentive hearers in Malabar. The three following days the fever was upon me, and I suffered much from swelled feet.

May 4th. I conversed with a Malabar Christian, a very sincere man, and one who hungers and thirsts after true knowledge. I visited the chief of the whole Paraver caste, whom the Dutch call Prince; and conversed with him for a long time. He lives in the European manner; reads his Bible very assiduously; and his knowledge is excellent. He would immediately renounce Popery, were it not through fear of the Paravers. I afterwards visited the Dutch school, kept by the Domini, and attended by more than thirty children. Here I found order, good superintendance, and improvement.*

On the 6th I preached; and in the afternoon, paid farewell visits to several Dutch families. On

* All the accounts of the Missionaries are unanimous as to the interest evinced by the Dutch Governors for the maintenance and propagation of Christianity in their East India settlements. See Niecamp. passim.

the 7th, I departed in company with the second Officer of Manapar and the Resident at Cape Comorin, and arrived on the 8th at Tricendoor, where I found Mr. Torin in tolerable health, but Mr. Marten very ill. Here I remained until the 11th with only one attack of fever, and then set off for Manapar, where I was received by the Second Officer with much kindness. The Congregation in this place owes its existence to Mr. Meckern, and consists of three hundred persons. They are almost all Weavers, and Mr. Meckern has erected houses and advanced money for them, so that they now live in great comfort. But in spiritual things they are worse provided for than at Tutecoryn. Having been previously apprized of this, and of the incompetency of the Catechist, I requested Mr. Meckern to appoint a better. It happened fortunately that there were two Catechists then at Tutecoryn, and Mr. Meckern immediately sent the best of them here. I instructed him how to act with the Christians, so as to increase their knowledge and lead them to a practical Christianity. As the Christians do not work in the evening, it was arranged for them to attend the church every evening to hear the doctrines of Christianity and pray. The Catechist is a righteous and active young man; and I trust therefore that the state of the congregation will be soon improved.

I had the fever daily at Manapar; and after preaching on the 13th, the attack was so severe that the factor was alarmed for me. On the 16th I departed, and arrived at Almar-tinnevelly on the 17th, where the fever again attacked me, accompanied by a severe cough. At eight in the evening, I was at Padpanadapooram, preached on the 18th, conversed with several Christians, made the necessary regulations, and arrived in the evening at Palamcottah.

May 19. I had the sharpest attack of the fever and the last. I had no hope of surviving through the evening, and commended my spirit into the hands of the Lord who loved me and gave himself for me. But my thought were not his thoughts, and he has graciously rescued me from death. May I devote the life he has anew given me to his service and glory! May he give me grace so to do!

June 2. I went to Padpanadapooram, preached for the first time in the church there, and administered the Holy Supper to twenty-eight persons. The church was full, and the hearers, for the most part, attentive and full of thankfulness. From that time until the 21st, I suffered much bodily pain. My gums and mouth were sore, and smarted severely; one of my cheeks was much swollen; I could not sleep well; and eating was pain to me.

Though unable to preach, I endeavoured to be as useful as possible to the native-Preacher and Catechist. On the 22nd I began to preach again.

July 22. I delivered my farewell sermon at Padpanadapooram, on the 27th at Palamcottah, and on the 29th at Puvany: the last was the consecration-sermon. It was my original design to set off for Tanjore by the 1st of August; but Mr. Torin requested me to defer my journey until he had received some letters he expected relative to his destination, when I might have an opportunity of doing him some service. He was my benefactor, and I could not deny him. On the 5th of August, I travelled on special business to Padpanadapooram, and performed public worship there. On the 9th, I had the opportunity of averting a heavy storm from the congregation at Padpanadapooram. Under the government of the Company, the Christians there had been exempted from certain state-services. The Nabob's people however again enforced them; they refused, and came to intreat me to speak for them. I expostulated with them very seriously; and among other things, represented that they would draw a persecution upon themselves and upon all the Christians of Tinnevelly; that their churches would be pulled down, and themselves forced to embrace the Mahometan religion. I pointed out to them that, as Christians, they were bound to set an example of obedience,

and admonished them at great length. They were ashamed of their fault, and promised to do all that was required. On the 12th I learned that no evil would result to them from their first refusal.

Aug. 28. Having in union with my fellow-labourers done all I could for the good of the Congregations, and Mr. Torin's object being accomplished, I set off to-day for Tanjore. The Lord be praised for the mercy which he has showed me at Palamcottah. May he crown my little labours with abundant blessing, and forgive all my errors for Christ's sake!

Aug. 29. I arrived at Tutecoryn, where I remained some days conversing with heathens and Christians, visiting the schools and preaching. In my conversation with Mr. Meckern, I proposed plans for the better superintendence of the Christians, which met his approbation; and inspire me with the hope that, through God's gracious assistance, things will go on better at Tutecoryn and Manapar. Mr. Meckern requested me to ask Mr. Schwartz to publish a volume of Malabar Sermons, in which the doctrines and duties of the Christian faith should be explained; promising to defray the expense of printing them, and to give us half the copies. Such a book would not only be of great use to the Catechists in the Carnatic, but still more to the Christians of Ceylon.

Colonel Martin being at Killkarey on the sea-

coast with his friends, and having requested me to visit him, I conversed with him and many English gentlemen, and with the Dutch factor, and baptized the daughter of an Englishman. On the 14th I arrived in Tanjore after an absence of one year and two days, where I found Mr. Schwartz and Mr. Kohlhoff in good health. Blessed be God for all the kindness which He hath showed to me throughout my whole journey!"

CHAPTER IV.

THE passages which have been brought before the reader from the only Diary that survives Mr. Jænicke, will be a sufficient memorial of his Missionary Spirit and labours. On the 19th of Sept. 1792, Schwartz writes: "Mr. Jænicke is on his return from Palamcottah, and I expect him in a few days. The land is now at peace. The old Mysoor royal family were not mentioned when peace was concluded with Tippoo. The Rannee will probably die in prison. The Company has governed our land for these two years past. It has been offered to the Rajah, but on such strict conditions, that no one knows whether he will accept it.

I mentioned in my last that there had been a commotion among the Collaries, and our apprehensions that it would end in violence. But to the praise of God I mention it, that all has passed off peaceably, which has been a very great comfort to us. A few months ago I erected a house, in which I purpose to maintain some native children and orphans in food and clothing. We shall begin with fifteen or twenty.—If God blessed us with more labourers from Europe, we could do much more. The harvest is great, the labourers few.

On Nov. 21, Mr. Jænicke writes to Mr. John: "We expect that Mr. Schwartz will be obliged to go to Madras in the ensuing week. The reason is this. Our Rajah has for a length of time practised a system of annoyance on the Widows of the late Rajah and on Serfojee (the Prince adopted by the late Rajah) and treated them with injustice. Of late, his cruelty has risen to the highest pitch; so that since the death of his son-in-law, it is not too much to say that he has been downright furious.

With the design of worrying one of the widows to death, he has given out that she bribed a Pusari (sorcerer) to destroy his son-in-law by magic. He ordered the Pusari to be hanged; and before putting it into execution, caused it to be proclaimed throughout the city, and particularly before the windows of this Widow, that—the

Pusari having been bribed by her, (here she was singled out by name,) to kill the son-in-law of the Rajah by sorcery, and having accomplished his death, he was sentenced to be hanged for it, &c. To give colour to the charge, the Rajah removed his residence to a garden without the Fort, that the world might thus be induced to believe that he lives in dread of sorcery from the same widow. He causes all his food and clothing to be exorcised, that should they be charmed, they may not injure him.

Since the death of his son-in-law, he has subjected this widow and Serfojee to daily vexations. He stops every thing that is carried to or from them; imprisons those who pass out or in; and contrives other ways of wearing them out. The widow died a few days ago: two others yet survive. The deceased widow, Serfojee regarded as his mother; for when he was a child, she frequently had him brought to her from his parents' house, kept him with her many days together, and nursed and attended to him. It was for her sake the late King adopted him. To her therefore he is indebted for his good fortune, and he accounted her as his parent. It was consequently his duty to kindle the funeral-pile; but the Rajah said it pertained to himself and not to Serfojee. Previously to her death the latter requested leave to go to Madras, but was refused. The surviving Widows, as well as Serfojee himself,

petitioned the Rajah in the most respectful manner to permit him to do the last honours to his Foster-Mother. But he repulsed him, saying it belonged of right to himself; and soon after deputed one of the vilest of his people to fire the pile.

These events being known at Madras, Mr. Schwartz received a Commission from the Government to remove the Widows, and especially Serfojee, with such of their connexions as chose to follow them, to Madras. The Order came at a critical moment; for the Rajah had interdicted the market-people from selling them any thing, and had even stopped their supply of water to drink. Mr. Schwartz has been authorized to make every arrangement that he considers necessary to the security of their persons as long as they remain at Tanjore, as well as on their journey; and the Commanding Officer has received orders to do all Mr. Schwartz may require. The latter yesterday requested that two companies of European soldiers and five hundred sepoys might garrison the Palace, and prevent the Rajah, should he meditate such a design, from using violence against their persons. They are greatly rejoiced at the protection thus afforded them, and will set out for Madras next week. Mr. Schwartz will probably accompany them."

Mr. Schwartz alludes to the same subject in a letter, dated Feb. 4, 1793.—" I write this from MADRAS, whither an event of a somewhat extraor-

dinary character has brought me. You are aware that the late Rajah of Tanjore appointed me Guardian of his adopted son, and indeed of his whole family. The present Rajah has evinced great enmity both towards the son and family; and of late, has gone so far as to accuse the Widow of the late Rajah of destroying his son-in-law by sorcery, and hanged the man whom, it was alleged, she employed to compass the murder. Lord Cornwallis and the Government have issued orders for their removal to Madras: and I was commissioned to accompany them as their guardian. I arrived here on the 10th of January.

Having made the requisite arrangements for their future residence and maintenance, I might now return: but my Brethren were of opinion that I should be of some assistance and comfort to our valuable brother, Mr. Gericke, by remaining here, especially as there are now two active Labourers at Tanjore. I have acceded to the advice; and have often preached both in the Fort and at Vepery, as well as assisted with pleasure in the Catechisation. On leaving Madras, I purpose to remain some time at Cuddaloor, and labour among the Congregation there; that Mr. Gericke may not be under the necessity of visiting it so early as he otherwise would. This worthy brother has not only much labour, but it extends to many places. Immediately after my arrival, he was called away

to Palamcottah; and I then supplied his place, and preached Tamul at Vepery in the forenoon, Portuguese in the afternoon, and at seven in the evening, English. He does this every Sunday. He is very often called away to Velloor, and frequently to Cuddaloor. So that here one is compelled to pray to the Lord of the harvest for faithful labourers.

I formerly mentioned that many Collaries had applied to us at Tanjore for Instruction, and that many hundreds of the heathen Collaries had evinced their displeasure at it in a very fearful manner, and established a guard for the purpose of seizing such as entered the church. My weapons were *prayer* and *patience*. I earnestly exhorted the Christian Collaries to remain quiet and avoid all hostility. They found many supporters among their own connexions; and the chief among the Christians came and remained secretly with me. The disturbance lasted from April to August; when, at length, every one returned to his labour, and all was quiet. My soul magnifies the Lord, and my spirit rejoices in God, my Saviour. He *is a Saviour* in more senses than one.

Many of the Collary children who attend us, reside up the country; and I therefore resolved, in the name of God, to commence a charity-school. I erected a suitable house, and purposed to take fifteen or twenty children. In the midst of the disturbance, we continued to go on with the building

sometimes in faith, and sometimes in unbelief,) and having brought it to a conclusion, took the children and persevered. In all our affliction, we sung—Ihn, ihn lasz thun und walten, &c.; but it was often with anxious minds. Who has now helped us? None but God, to whom we committed our ways. To Him, to Him belong praise and glory.*

The number added last year at Tanjore is one hundred and ninety-three; namely one hundred and five adult heathens, twenty-five children of Christian parents, forty-one children of heathens under twelve years of age, and thirteen Romish with nine of their children. Many of the boys educated in our English school are now engaged as clerks, and receive from ten to twenty pagodas per month. Many of those brought up in the Provincial-schools have obtained situations; and several have schools. Of the congregation and school here, it is unnecessary for me to speak, as Mr. Gericke will inform you about them. Thus much however I may affirm with truth, that the regulations he has made have caused me great joy; and I pray God graciously to send him a Christian brother. The gracious God visit this yet benighted land for Christ's sake, glorify his name, and let his kingdom come."

* These renewed references to the same subjects may seem to call for some retrenchment. They are retained, however, for the sake of the additional interesting circumstances.

In another letter of the same date, he says: "One of my objects in coming here was to induce the government to establish additional provincial schools; as they are useful to the state, while they are conducive to the extension of the Gospel.* It is expected that Lord Cornwallis will proclaim the adopted Son of the late King of Tanjore, SUCCESSOR to the reigning King. The young man is of a very docile, affectionate, and gentle disposition; at least, he has given proofs of it hitherto. He has suffered much, and behaved extremely well under it. I have often explained to him the doctrines of holy Scripture, and set before him the examples of real goodness which it records. That of Joseph made a strong impression on him. Frequently, when his servants were complaining and murmuring, he has turned to them and said: 'Have you never heard that it is our duty to humble ourselves; and that God at length helps those who are bowed down, as he did in the case of Joseph?'

The diligence and regularity of our dear brother, Mr. Gericke, are exemplary. All his regulations please me much. Many years ago when I was staying here, I introduced the practice of preaching to the English on Sunday evening; and this Mr.

* The *provincial* schools were for heathen children: but it appears from several passages in Schwartz's letters, that the New Testament was read in them.

Gericke has constantly kept up. The church is usually filled; and as the attendance is voluntary, it is to be hoped that many will begin to reflect. An examination was held at the male-asylum, and I was invited to be present at it, and to examine the children; which I did with pleasure In reading and writing, I found them very proficient; but I expressed a wish that the children might not only commit the truths of religion to memory, but learn to understand them better. In the female-asylum, where the same excellent order prevails, Mr. Gericke catechises himself. The children attend Vepery church on Sundays; besides two evenings in the week, when they are specially instructed. They are taught useful employments. Both these institutions are a great benefit to the children and the whole country. How much were females neglected before the establishment of this asylum! The Lord be praised for his gracious help!—There being many men here without employment or the means of maintaining themselves, I have it in contemplation to introduce the cultivation of silk in Tanjore. I believe that both old and young persons might thus find the means of support."

On the 7th, Schwartz writes again from Madras to a Lutheran clergyman in Pomerania, apparently one of his old friends: "I received your welcome letter a few days ago. God be humbly praised

for all his goodness to you and yours, and for all the success with which he has blessed you in your ministry. Next to our own share in reconciling grace, the highest blessing which God can bestow upon us is to labour with success in the salvation of souls.

As to me, I am tolerably strong, though now in my sixty-seventh year; and during my stay at Madras, where I have now been some time, I have been enabled to preach three times on the Sunday without being exhausted. It is quite a refreshment to me when I can preach the gospel of Christ.* And herein the gracious God has heard my prayer, that he has given me constant opportunity of preaching his Word, without being withheld from it by lingering illness: for which his name be praised. Here is a wide field, but the labourers are few. Unite with us in praying that the Lord of the harvest would send forth labourers!

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On May 1st, 1793, he writes to the Rev. Mr. Uebele of London. "Your letter in which you mention the decease of our valuable and much loved brother, Mr. Pasche, has been received. The high esteem we entertained for him only tends to render our bereavement more severe. With him, it is now unspeakably well. He is with Christ—in whom he believed, whom he loved, and whose cause he so gladly promoted. His revered memory will remain in blessing with us. May God daily excite us all, and me especially, to pursue our calling vigorously; and when our hour arrives, may we follow him in peace! God bless our labours to the salvation of many! I adore his grace that I am able to preach two and three times on the Sunday, besides attending to catechisation and other instruction every day. Mr. Jænicke and Mr. Kohlhoff are well, and do the work of the Lord with great zeal and sincerity."

Early in 1793, Mr. John writes: "We hope soon to see our dear brother Mr. Schwartz, on his return from Madras; an expectation in which I heartily rejoice, because in every interview with him my heart is cheered and strengthened. Considering his advanced age, his life, which has been such a blessing to this land, cannot be long continued. So much the more pleasing is it, that he has in Mr. Jænicke an able and faithful successor, who, in conjunction with the good and pious

Mr. Kohlhoff, will faithfully tread in his footsteps and continue the work."

Mr. Schwartz quitted Madras, Sept. 20, 1793, accompanied for several miles by the young Prince of Tanjore and his suite. Mr. Pæzold, the new Missionary for Madras, was likewise the companion of his journey. "On the road," says Mr. Pæzold, "I had many instructive and earnest conversations with dear Mr. Schwartz. How I wish you could have been a hearer, or rather a partner in our converse. He did not dissemble the difficulties with which I should have to contend. He is now, thank God, lively and cheerful.—At Cuddaloor, he remained from Sept. 25 to Oct. 9, for the purpose of administering the Holy Supper to the Malabar and Portuguese Christians. He prepared them for it, by daily instruction for eight days previous. I am astonished at the unwearied activity of this man. On the Sunday, he preached three times.

I quitted Cuddaloor some time before Mr. Schwartz, but on Oct. 9, he followed me to Tranquebar, and remained there until the 14th. His conversations are instructive and encouraging. He knows how to preserve the principal thing in view in them all, and to do so in a hearty, cordial, and pleasing manner. Without seeming to do it, he suggests the wisest rules of conduct; and from the circumstances of place, from the national modes of thought, from their customs and manners, elicits

maxims of great importance to Missionaries towards getting access to the minds of the people.

I studied Malabar on the road, but made little progress. 'Only patience,' Mr. Schwartz says; 'we cannot take firm steps at once. When we arrive at Tanjore, I will instruct you according to rule, and you will soon learn to go.' Both Mr. John and Mr. Schwartz earnestly press upon me an *immediate* application to the Malabar language. The latter tells me that every letter I write now, is a sacrifice and loss of the golden time which I might better employ in reading and writing Malabar.

"Our dear brother Mr. Schwartz," says Mr. Rottler, "found me in a weak state on his arrival at Tranquebar. 'You must travel to Tanjore,' were his first words when he saw me. With the concurrence of my brethren, I therefore left Tranquebar on the 22nd of October, with Mr. Pœzold. Mr. Schwartz, in the mean time, travelled to Negapatam to visit the Christians resident in that town.

At Tanjore, I remained above a month. The Missionaries reside in a garden about half an hour from the Fort. It is about one English mile in circumference, and pleased me greatly. Besides their dwelling-houses, there is a small church, in which the English-school is held, and a Malaba school of from forty to fifty children. Around the garden dwell most of the Christian families. Mr.

Schwartz loves trees. He has in his garden shaddock, orange, and lemon trees, several of them in full bearing; likewise the moringa, the cotton-tree, entire avenues of mango, tamarind, and teak-trees, besides several others. Nor are flowers and flowering-shrubs forgotten. There is the Bignonia, the Michelia Champaca, the Guettarda, Mimusops, Plumeria Alba, Gardenia Florida, myrtles, roses, and several kinds of Nyctanthes. Besides these, I found here the Ixora Alba, and, as a great rarity, a small olive tree, and the Ixora Chinensis. A fine hedge of the Justicia Picta, (called by the Moors the smiling-leaf,) is a great ornament. To this large garden is attached a kitchen-garden parted off from it by a lane; and which supplies the table almost all the year through, with colewort, beans, sallad, &c. The garden contains but two species of palm, the cocoa and the areca-palm: the date-palm is however very common around Tanjore. It has also vines. In the dry season, it is watered from a tank.

Few Europeans, besides the military, reside at Tanjore. In the Little Fort, is the celebrated pagoda, which has one of the loftiest towers in the whole land; and within it, is an ox of vast size hewn out of a single stone. They account for its size by affirming that it formerly fed on grass. The name of their god, they told us, is Perumispuren, or the lord of the whole earth. On the walls of the

Fort is an antique cannon fourteen feet long; not cast, but welded together. The diameter at the mouth is eighteen inches. It lies on a high bastion, the margin of which is continually wasted away by the rains, so that if they do not repair it, the cannon must soon roll over it. In a neighbouring building is a water-clock, which shows the hour, counting, according to the custom of the East, from sun-rise: the mode employed also by the Evangelists. Thus, at our noon, they call it six o'clock, &c. The water-clock consists of a vessel of metal of tolerable size filled with water. In it floats another vessel of a regulated capacity; with a hole perforated in its bottom. Through this hole the water gradually forces itself, until the smaller vessel being full, it sinks; and striking against the bottom, marks by its clang, the completion of the hour. It is then taken out of the water, and being replaced on the surface, the process is repeated.

Several tygers and bears were shown us in one of the pagodas. The streets of the town are so narrow, and filled with stench, that a European, especially when rain has fallen, can scarcely endure it. It contains very few good houses: that of the Minister is one of the best. The tomb of Mr. Dame, a former Missionary, who died here in 1766, and which was pointed out to me in the neighbourhood of Tanjore by Mr. Jænicke, affected me much. The Missionaries have a burying ground

adjoining their garden, which already contains many tomb-stones."

Mr. Schwartz arrived at Tanjore on the 2nd of Nov. after an absence of eleven months. Mr. Pæzold, says: "I could not remain unmoved when I saw how the Christians, great and small, parents and children, thronged around their beloved Teacher, every one trying to get nearest to him and be the first to greet him with—'O sir! God be praised.' The scene was the more affecting, that Mr. Schwartz himself could not refrain from tears of joy."

During Mr. Schwartz's absence at Madras, Mr. Jænicke visited Tritchinopoly, and supplied Mr. Pohle's place there from April 29 to May 17; the latter Missionary being obliged to travel for the benefit of his impaired health. And on the 3rd of January, he again went thither to supply Mr. Pohle's place, who was once more travelling for the same object, and remained until the 27th. During the whole of this visit, he was severely affected with the hill-fever. Mr. Pæzold who remained at Tanjore from October to March, studying the Malabar and fitting himself for his office, notices this and other occurrences in the following extract.

"The three brethren have afforded me their best assistance in acquiring the Malabar. As long as I live I shall never forget their care on my account, and their brotherly love. The dear

brother Mr. Jænicke, during his stay at Tritchinopoly was constantly suffering from the fever, which at last incapacitated him for all business and even for writing. It was melancholy to see how suddenly and violently the disorder attacked him, imbittering all he eat and drank. After almost every meal, his stomach threw off what he had eaten mixed with bile; and this was succeeded by extreme weakness, tremors, cold sweats, and often by dizziness and fainting. This distressing disorder has never wholly left our suffering brother since his journey to Palamcottah. Medicine avails little or nothing: for being ignorant or nearly so of the source of the disease, and the poison still lurking in the veins, physicians have not in general been able to afford relief. Many suffer from it all their lives, and many die. Mr. Jænicke tells me that two persons of the party with whom he travelled in that country, (extending from Cape Comorin to the river Sura,) died shortly after they were attacked by it. Lieutenant Gericke, son of Mr. Gericke, has had it now above four years. The first time it attacked him, they could not get any blood from him after opening a vein three or four times. In one of the cases it has worn itself out; in others, it prevails to the present hour.

Mr. Jænicke has remarked that those gentlemen who, during their stay on the hills, drank much tamarind, brandy, or arrack-punch, were entirely

exempted from this fever. No one however thought about the fever, nor did any one warn the others against it. There is always a heavy dew there in the morning, so that their clothes might have been actually wrung out. Mr. Jænicke says that the natives of these hills are never attacked by the disorder. Travelling there is dangerous to Europeans and the black people of other provinces, only from October till February.—Mr. Jænicke wanted words to describe the desire of these mountaineers after greater knowledge of God, especially of a Redeemer who invites sinners to repentance, holiness, and an eternal life of happiness; and the earnestness of their wishes for him to tell them more of these things, and even to remain with them." *

On the 10th of Jan. 1794, Mr. Schwartz writes to Dr. Schulze: "I am sometimes afflicted with pains in my feet, but it is soon over. In my sixty-eighth year, God still gives me power to labour in his vineyard. Our new brother, Mr. Pæzold is now here, learning Malabar, and improving himself in English and Portuguese. He will soon leave us to assist Mr. Gericke. In the last year 1793, one hundred and eleven persons were added to the Tanjore Congregation." Again in Jan. 31, he

* Subsequent experience has confirmed the anticipations of Schwartz and Jænicke, as to the success of the gospel in this part of India.

for all his goodness to you and yours, and for all the success with which he has blessed you in your ministry. Next to our own share in reconciling grace, the highest blessing which God can bestow upon us is to labour with success in the salvation of souls.

As to me, I am tolerably strong, though now in my sixty-seventh year; and during my stay at Madras, where I have now been some time, I have been enabled to preach three times on the Sunday without being exhausted. It is quite a refreshment to me when I can preach the gospel of Christ.* And herein the gracious God has heard my prayer, that he has given me constant opportunity of preaching his Word, without being withheld from it by lingering illness: for which his name be praised. Here is a wide field, but the labourers are few. Unite with us in praying that the Lord of the harvest would send forth labourers!

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God preserve him to carry on the work in this place for many years! Should he die, all must fall to the ground, for he has no helper.

My two Assistants at Tanjore are a comfort to me, because they do the work of the Lord honestly. Much more could be effected, if faithful labourers could be sent out to us." He then proceeds to give some account of his schools and provision for orphans, and adds: "Being unmarried, this is not a burden to me. The poor shall be my heirs."

In his next letter, addressed to Mr. Pasche, and written on the 26th, he says: "I think of returning to Tanjore in about a fortnight. Some days ago, I had an interview with the Governor of Madras, and asked him if he were willing to establish more provincial schools. He expressed his concurrence: and we shall proceed to inquire where and how they may be established, and then give a fuller account of our plan.—The work at Vepery gives me great satisfaction, and I assist in it with delight. The regular order which Mr. Gericke has introduced is extremely salutary to the congregation. Twelve of them form a jury, and examine into all misunderstandings, furnishing such an account of them in writing as enables Mr. Gericke, at once to master the whole case, and to correct or confirm their decision as he may find necessary. We always avoid bringing our complaints before any other judges."

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"You ask whether the King has had Tanjore restored to him. Certainly: but the inhabitants do not rejoice at the change.

For two years, I have discharged the duties of a RESIDENT. A Resident usually receives 7000 star-pagodas or £3000 sterling. I have not received any thing, nor have I asked it." His reasons for undertaking the office are given in a previous letter.

"My journey to Madras, I undertook at the desire of the government, as Tutor of Serfojee. The expenses of the journey I *bore myself.* I was obliged for conscience sake to undertake it, as the legal Guardian of the young man. His life was in the utmost danger. He is now at Madras, learns English, and reads good books. What effect this may have on his future life, is known to Him alone who trieth the heart and the reins. Lord Cornwallis behaves very kindly to him, and said to me: 'I wish the young man were Rajah already.' The present Rajah is but forty-six years old; but were you to see him, you would pronounce him sixty at least.—When I was about to quit Madras, the Governor said to me: 'But the Tanjore Family will be without superintendence.' However when I told him that Mr. Gericke would undertake the office in my stead, he was satisfied.

You are right in supposing that the Persian language resembles the German, in many of its words. Of such words as Pider, Vater; Mader, Mutter; Birader, Bruder; Dochter, Tochter; you may collect

many hundreds. The language is really a very pleasant one. They call it here Sochin Shirin or Milky-language.

With my dear brother Mr. Gericke, I laboured with pleasure. His meekness is a great advantage to him; he could not else get through his heavy and constant labour.

You request me to write something to prove that the Mission in the East Indies has been advantageous to the STATE. I have drawn up some remarks in connexion with the Mission, on a Paragraph which I met with in the Courier. All my letters together with my remarks, I first submitted to Mr. Gericke and my brethren here. There is one, of which I have nearly forgotten whether I gave a hint of it to the Society.—*It is this.* It is necessary that the Christians should be able to obtain situations. Now Europeans despise them. A Brahmin said to me lately: 'You do your business by halves. After you have instructed us, you say—Go and labour.—But what labour shall we do? If you could get us situations suited to our abilities, you would see things wear a different aspect. But you take us out of all our own connexions, and are not able to place us in any other.' This is an appeal that bears with but too much force on us unfriended Missionaries. Yea, *we are constrained to admit the fact that if any one confesses the Christian doctrines he is not only*

despised by his own connexions, but by Europeans also. This is a hard trial."

As the Reply to the Courier alluded to in this letter, has been published not only in the Reports of the Society for Promoting Christian Knowledge, but in a recently published volume* containing many of the Journals and Letters of Mr. Schwartz, it is unnecessary to add more than that it now appears to have originated in an application from Mr. Uebele a member of that Society. But though, in thus complying with the request of his Correspondent to "write something to prove that the Mission had been advantageous to the State," he could not avoid alluding to some of his own personal services (for these furnished by far the most striking and convincing examples of it) the unwillingness with which he speaks of himself, is, as Dr. Schulze remarks, sufficiently apparent. He might have alleged many other services (some have been mentioned in a previous letter,) but he chooses rather to bring forward into notice those rendered by his fellow labourer Mr. Gericke.

After being several times obliged by accessions of the fever to delay his journey, Mr. Jænicke, finding himself somewhat better on the 19th of February, set out on that day for Palamcottah. He was accompanied for a few miles on the road by

* Remains of Rev C. F Schwartz.

Mr. Pæzold, Mr. Kohlhoff, the Catechists, school-children, and a number of native-Christians; a spectacle that reminds us of primitive days. He felt indisposed when he set out, and had a slight attack soon after, so that "we parted from him," says Mr. Kohlhoff, "with some anxiety: but he was himself in good spirits, and hoped the change of air would do him good: In this expectation he was not disappointed. As soon as he reached the coast, the fresh sea-breezes revived him greatly; and after remaining with the congregation at Ramnad for eight days, he arrived at Palamcottah improved in health, and prosecuted his labours in the south with great energy and success.

On the 8th of January, 1795, Mr. Schwartz writes to Dr. Schulze: "In my 69th year I am still able to fulfil my wonted task without much weariness, except that I can no longer take journies on foot. My frequent prayer is: "Now also when I am old and grey-headed, O God, forsake me not, &c." and hitherto he has heard me.... Mr. Jænicke has been almost a year at Palamcottah, where he labours with success.—The increase of our congregation at Tanjore last year, is one hundred and eighty-seven. The children of soldiers born out of wedlock are registered in a separate book, and are not included in the above increase.—Last year the small-pox prevailed here severely,

and twenty-five children belonging to Christian parents of our congregation fell victims to it. None who had been inoculated died; but during the very hot and dry weather, it was not advisable to inoculate children. The last year did not pass away without many and frequently severe trials . . . May the gracious God bless your labours among the young people of the University and Orphan House!"

In another letter to Dr. Schulze dated March 7th following, Mr. Schwartz says: "I have lately had several of my sick Brethren with me successively. The first was Mr. Pohle, who arrived here very ill, but got somewhat better and returned: his health is still very feeble. Soon after, Mr. John arrived much disordered by dysentery. Medicine restored him in some degree, but the complaint is not removed. And in November last year, Mr. Gericke had a severe illness. You see how feeble and ailing the Missionaries are. What great cause have we to supplicate the Lord of the harvest to send faithful and active labourers into his harvest!

I am now near the close of my life. I praise God that He daily strengthens me to labour, but I am no longer able to make distant excursions. My faithful colleague Mr. Kohlhoff is both able and willing. He will send you an account of his labours. He speaks German very well, but has not had much practice in writing it. His good

conduct, his love to Christ, and his desire to labour for the church, are witnessed with pleasure both by me and others: and he is therefore highly esteemed both by Europeans and Malabars.

A few days ago Mr. John and Mr. Gericke were here, and we conferred together on the affairs of the Mission, with the most perfect affection and unanimity. We came to many resolutions as to the Congregations, Schools and Printing. Before a book is printed, it is to be read by each of us, and, if necessary, corrected.

In the Deaths of many of the Congregation we have cause to rejoice. They have passed the hours of illness in prayer to our Saviour, and thus strengthened their faith and hope.—As soon as the hot and very dry weather had passed over, we inoculated such of the school-children as had not previously had the small-pox. Many Malabars brought their children to be inoculated. Not a single child of those inoculated has died; and this greatly recommended it to the inhabitants. Thousands of the inhabitants of the south, driven by war and famine, had sought refuge in the Tanjore country: and the small-pox having only once, and that slightly, prevailed in their land, (the Marava) for the last ten years; and many people of thirty or forty having therefore never had it; many thousands of them were carried off in this country, where it was raging on every side. In the

Marava land, as soon as any one takes the small-pox, they carry him into the woods, erect a small hut, and leave an old woman to nurse him.

The Lord has preserved us from war in this part of the country. Some months ago, there were indications of a rupture between the Maharattas and the Nisam, and the English would have taken part with one of them: but the Bengal government being opposed to the war, it was amicably adjusted: for which we praise God.

Fifteen of the children in the Malabar school are entirely maintained by us. In the school in which the children of the English are instructed, the number has been diminished by the removal of many, who have obtained situations as clerks at Madras."

In his next letter dated April 11, after again alluding to the infirm health of several of the Missionaries, and the recent decease of another, (Mr. Kœnig,) Schwartz mildly and briefly adverts, apparently for the first time, to the altered tone and character of religion in Germany. At the time when he quitted the University of Halle, in 1750, that school of piety, which had furnished so many excellent men, and produced an actual revolution in the religious character of Germany, while its streams visited other Protestant nations, and reached even to America and the East Indies,—evinced no symptoms of decay: but now its springs had become

polluted.—" Our circumstances are certainly somewhat discouraging, however God knows means and ways of sending labourers into his harvest; though sincere labourers are become very rare. The present state of the church in Germany is truly painful. *They have invented a Gospel of which Paul and the other apostles knew nothing. The precious atonement of Jesus Christ, and the powerful operations of the Holy Ghost, are rejected.*

Sattianaden, the native-Preacher, who has been three months at Ramnad, will be here in a few days. Mr. Jænicke will return from Palamcottah as soon as Sattianaden can relieve him there. He has again had attacks of the Fever, and been obliged to repair to the sea-coast. Mr. Kohlhoff and I are, through God's goodness, pretty well, although suffering from the intense heat.

I made application to Lord Hobart, the new Governor, through Mr. Gericke, to know whether it would not be useful to found more Provincial-schools for the natives. But he is much more desirous that the servants of the Company should learn the Malabar language: so that except the two schools already established, it is not likely we shall have others. Hitherto God has granted us peace; how long it may continue remains with him. The Nizam and Maharattas have already begun hostilities; and if their differences are not composed, there is reason to apprehend that the

English will take part with one of them. Our help is in the name of the Lord who has made heaven and earth, and who is, in Christ Jesus, our reconciled Father."

From Mr. Schwartz, Oct. 15, 1795: "Mr. Jænicke arrived from Palamcottah some months since; and afterwards travelled to Tranquebar to visit the brethren, and confer with them relative to the Mission; as well as to labour among the Christians at Negapatam, and the heathens up the country. He returned two days ago. He has still frequent attacks of the hill-fever.—I am now in the seventieth year of my pilgrimage; and I can still perform the usual labour in the Congregation and schools, and visit the *neighbouring* Christians: for this I humbly thank God. I have always *myself* instructed those who are under preparation for Holy Baptism or the Holy Supper. How long God will yet permit me to continue, is known to Him in whose hands my life is. He has heard my poor prayer, when I besought him not to leave me to become entirely useless in my old age. That I can still daily make known His name to Christians and heathens, I esteem one of the greatest of benefits.—Some months ago, I appeared on the brink of eternity, in consequence of a painful oppression which suddenly affected my chest. But it was only a call from my Lord to hold myself in readiness against his coming. Every morning and evening, I have prayer (bet-

stunde) with the Malabar children, Catechists, and Christians; and Mr. Kohlhoff, with the Europeans in the Fort. The country Christians are in miserable circumstances as to outward things, and so is the whole country. Justice is little attended to. The land of several Christians has been violently wrested from them. May God pity this and every land: for His judgments weigh down the earth." The oppressed condition of the people, which Mr. Schwartz here notices, arose from the late transfer of the Administration of Justice from the Company to the native Prince. And this is only one proof among many furnished by the uniform testimony of the Missionaries, that defective as was the moral and religious character of the earlier English governments, their exercise of power was mildness and mercy, compared with the tyranny of the Mahometan and Hindoo dynasties. The natives themselves, with the exception of a few who lost their power of oppressing by the change, were always ready to allow this, although it is sometimes too much forgotten among ourselves.

After a long silence, we have at length another letter of Mr. Jænicke's, written on the same day as the preceding, and addressed to Dr. Schulze. He says: "You will kindly excuse my silence when I say that it has been occasioned by travelling and sickness. For the last two years, I cannot recollect a single opportunity that has occurred of writing to

Europe, in which I have not been either ill or on a journey.

Ten days ago, when at Negapatam, my old complaint again attacked me; and I arrived at Tanjore the day before yesterday, still ill. While I write this, I have a severe fever upon me, and the letters must be sent off to-day; so that I can add no more than that in all my illnesses I have continued to labour in various places according to my small ability. If the Lord spare me, I will write fully by the next opportunity, as my duty requires. May God guide me by his counsel, and finally bring me through grace to glory."

Mr. Schwartz to Mr. Uebele, Jan. 5, 1796:—"It is a sincere pleasure to me to hear that my letter, together with my remarks on the Mission, have been read to the Honorable Society, and received their approbation. My earnest wish is that the remarks may prove conducive to the good of the Mission.

You are right in supposing that whoever should live in this country according to the European manner would consult unwisely for his health. All stimulating and hard food is unsuited to the climate. The inhabitants of the land know this well, and therefore use digestible food. He who does not comply with this rule will soon impair his digestion." The remarks which succeed are highly interesting and worthy of the deepest attention.—"A Mis-

sionary must guard against being cast down and dissatisfied; for this, especially here, is as poison to the body, and highly pernicious to the soul, because thereby faith, love, and hope decrease, yea, absolutely perish: and when the people remark that such a one is discontented, it is an impediment in the way of his labouring on their souls; from which nevertheless our comfort ought to arise. Whenever I meet with anything disagreeable, *I go and catechise for an hour.* This employment sweetens every bitter to me. No Missionary must give way to complaining. *We must be Witnesses for our Lord; and not Converters merely.* One could wish indeed that, as three thousand souls were converted by Peter's Sermon, a visible, abundant blessing might rest on our labours. Meanwhile Sowing has its season, and Reaping has its season: and moreover, it might still be a question whether with such great success, we should hold fast humility of heart. The best way is to labour diligently, and then to pray that God would bless our labour.—The Tanjore Inhabitants are much given to heathenism, and yet many assert, (I know not how it comes into their minds) that the whole land will still embrace Christianity. God grant it."

On the 8th, he writes again: "Ebenezer; hitherto hath the Lord helped us. Three months ago I entered my seventieth year. So long has the

gracious God upheld, and with unspeakable patience borne with me, forgiven my innumerable sins, and granted me opportunity and power to bear his precious name before heathens and Christians: for which His Name be praised and adored!"—Referring to his sudden attack already mentioned to another Correspondent, he says: "About three months ago, it appeared as if the Lord were about to call me away. One evening, while the children were with me reading the Bible, I was attacked with an oppression at my chest so painful that I expected it would take away my breath. The pain lasted six hours, from nine until three in the morning, when the spasms ceased, but the oppression continued. I regarded it as a Warning sent me by my faithful Saviour to intimate that He, the Lord, would soon come. May he grant me grace to watch and pray continually, so that I may be found ready every moment.

"Up to the present day, I have been enabled without any interruption, to fulfil my Sunday labours in the Church, my daily labours with the Malabar and English school-children, as well as conduct the Preparation for Baptism and the Holy Supper. In the afternoons, I visit the Christians resident in the neighbourhood; and afterwards hold the Evening Worship from seven to eight o'clock. My great joy is that I can still labour. Were I to be prevented from it by long illness, I should feel it much."

The number added to the Congregation this year at Tanjore is ninety. The merciful God make them all sincere! The number of the children in the Schools is one hundred and three. The monthly allowance to the Catechists, I have hitherto paid myself. If the Honorable Society should contribute anything to this object, it would be very acceptable. It would be well if there could be a Missionary always stationed at Palamcottah. *Native-labourers need superintendence.*

You ask if I have seen any Persian Dictionaries written in Asia. When I was at Tritchinopoly, the Nabob's Son showed me a rather large quarto in which the difficult and rare words were explained.

The reason Sattianaden has not written to the Honorable Society is this. He had a hurt in his foot; and having made use of remedies recommended to him by an incapable physician, it became so bad that he himself expected to die. He is now somewhat better, but not fully recovered. His fitness is acknowledged by the Christians; and his conversations with the heathen have always pleased me much.

I hope our dear brother, Mr. Jænicke will write to you himself: but if he do not, you may believe it is not from want of will. He has suffered much from the hill-fever, and does so still; and thus his labours are often rendered very painful to him. God grant that this valuable fellow-labourer may not be laid aside! The disorder is one of extreme violence,

its essential character is redundancy of bile. He has taken medicine enough: but my fear is that his inside is impaired."

On the 4th of April, 1796, Mr. Schwartz writes to Dr. Schulze:—"Affairs in Europe present a depressing aspect. First, the Unbelievers endeavoured to subvert the foundation of faith:—Jesus Christ was to them only a good Teacher:—his Atonement, the source of all salvation and blessing was despised. What could ensue but presumption and worldliness? And then broke forth holy and righteous judgments.

Mr. Jænicke has still frequent and sometimes very severe attacks of hill-fever. At present he is better, but still weak.—Above fifty boys are in the Tamul-school, and taught reading, writing, and accounts. I explain the Christian Doctrines to them every forenoon from ten to eleven. The girls learn knitting. They are present at the religious instruction. We prepare some of the elder boys to assist in church-employments. Besides attending the Catechists when they go out into the country, they are required to write the Sermons which they hear on Sunday, and recapitulate them in a catechetical form to the other school-children on Monday in my presence. And they are expected occasionally to compose a Meditation on some scriptural text, in order to enable us the better to judge of their fitness.

To the poor Widows, I have afforded some help

by means of spinning. The yarn spun by them is given to a Christian weaver, who returns it to them woven into a decent cloth. I have thus put a stop to begging. Some of the widows pound rice and sell it; others maintain themselves by selling fruit. When I visit them in the afternoon, I first catechize them, and then they are expected to show me the proofs of their diligence. Such employment is extremely necessary to them, not only as contributing to their support, but as directing their minds to some fixed object.

Three school-masters are employed in Tanjore and the surrounding villages; the oldest of them attends likewise to domestic matters and provides for the charity-children. There are four employed as Catechists; and two youths are being initiated to the work, and accompany and assist the Catechists. Two helpers are stationed with the native-Preacher at Palamcottah; and two others at Ramnad. They all keep Journals.

When the present Rajah ascended the throne, I was desired to form a plan for the administration of Justice. It was forwarded to England and approved: and this year, the Directors sent out Orders to bring it into operation. A beginning has been made; but of this I will say more in a future letter."—He afterwards merely mentions that Judges had been appointed at Tanjore and some other places.

"The wish of our hearts is that those who are instructed in Christianity may live conformably to its doctrines. In some, the fruits of faith are apparent; as it respects others, we labour with patience, in hope that they may at length yield themselves to the Lord. Some time ago we buried an aged man who had afforded us much joy in life and death. He had property in fields and cattle; but gave up all to his children, exhorting them to follow his example and become disciples of Jesus Christ:—to which, however, they evinced no inclination. His whole heart was placed on God; and he sought for grace in the only way—of repentance and faith in Christ Jesus and unfeigned piety. He was unwearied in prayer, never murmured, and was contented with little. Many heathens who knew him used to say: 'If none of the others who have been instructed are true Christians, at least this old man is one.' During his last illness he was visited by the Catechists and by us. On the day he died, I said to him: 'Father, it appears that the Lord Jesus will call you away to-day!' He said: 'I am ready: come Lord Jesus, I am ready to follow thee.' In about an hour after he departed. The whole of our Congregation were much affected at his death; and the school-children who loved him as a father, decked his bier with flowers, and amidst a numerous concourse of Christians and heathens, followed his corpse with hymns to the grave. Every

one in the whole Congregation was convinced that his life was Christian and his end blessed. His memory will be sanctified to many.

The wife of a labouring man was taken ill after her delivery; a person of a quiet disposition and who feared God. She and her husband lived together in harmony; and if he, at any time, spoke harshly to her, she was silent: which is not often the case with wives here.* During her illness she prayed fervently, and exhorted her husband to do the same; and was much pleased when we visited and encouraged her to a believing trust in Christ. Her aged parents mourned over her early death; but were comforted to think that she departed in humble confidence on the death of Christ.

I will add one instance of a sorrowful kind. A woman placed herself and her two daughters under me for instruction: the latter also attended the school. When the elder daughter was grown up, she wished to wed a Christian, and her mother consented. But soon afterwards, one of their heathen relatives desired to marry her; and the mother preferring the match, both she and her daughter became indifferent to Christianity and apostatized. The wedding was celebrated in the heathen manner. The daughter became pregnant

* The Malabars are eloquent wranglers. A stranger listening to their quarrels would expect that such fierce contention must certainly soon terminate in blows: but usually a storm of invective is sufficient to allay their heated passions.

and was in danger. Perceiving her end draw near, she sent for an aged Christian female, and said in the presence of her apostate mother; 'Pray to God for me that he may forgive my falling away. I was instructed in the Christian doctrines; the Priest treated me as his child. I have felt too the power of the divine Word at preaching, and have twice received the Holy Supper:—It was my mother that seduced me away. And now I die in heathenism through my mother's fault."

Mr. Schwartz to Dr. Schulze. July 12, 1796:—"I have just risen from an Examination of the School-children, after having previously finished the Catechisation. Such Examinations we have once a month; and it is in many respects an advantage to have them frequently; but particularly, because the School-master is thus encouraged to fulfil his duty faithfully. We examine their reading, writing, and arithmetic; and hear them repeat by heart the principal texts and a hymn." In another letter he mentions that they were also taught to sing sacred melodies.

"Our worthy brother, Mr. Jænicke is now at Ramnad, where he is engaged in erecting a Church; towards which a Colonel of the Romish communion, has contributed. He will shortly proceed to Palamcottah.

God support our dear brother Mr. Gericke. The early death of his daughter has deeply bowed him.

His humility, his contentment with little, and his disinterestedness, are apparent to all, both Christians and heathens.—I can never sufficiently praise the goodness of God that he has given me in Mr. Kohlhoff so cheerful, humble, and teachable a fellow-labourer. He works from morning till night, and is always contented."

Referring again to his valued plan of preparing Catechists and School-masters, he says: "I have selected from the school ten lively boys whom I daily instruct in the doctrines of Christianity and church-history, as well as in the method of explaining the principal passages of Scripture. I allow them each a small sum monthly, to prevent the necessity of their applying to other labour for support. Not that we expect that every one of them will be fit to be employed in church offices; but they are thus previously instructed, and their abilities as well as conduct are in the way of being proved. Those of whom we entertain hopes of usefulness, we send with the Catechists into the country, in order to afford them some assistance." He mentions in another letter the nature of this assistance: namely, to read to the people, when the Catechists became fatigued with speaking to them. He adds: "May God endue them with his Spirit, sanctify their hearts, and make them useful, to the profit of the Congregations, and the glory of his name!"

On the 8th of October, 1796, (his birth-day) Schwartz thus writes to his friend Dr. Schulze: "Ebenezer; hitherto hath the Lord helped. To-day, I have entered on my seventy-first year. O what riches of the mercy of God, of his grace, and of his forbearance, have I experienced from his hand during the past seventy years. Glory, praise, and adoration be given to the compassionate God, Father, Son, and Holy Ghost, for the manifold proofs of his superabounding grace. Poor sinner that I am, who am I that thou, O God, hast thus led me hitherto? Leave me not in my old age, that I may commend thy sparing, restoring, pardoning, and comforting power to others also, and may awaken them to set their hope in Thee.

I am still able to fulfil my usual daily labours amongst young and old without great weariness. The work of instructing heathens and Christians is quite a cordial to me; and I therefore humbly praise God who has preserved me from sickness, and given me strength and energy to make known his Name—the Name of the God who has fulfilled his Word, and sent us a mighty Helper and Saviour who is made unto us Wisdom, Righteousness, Sanctification, and Redemption. The poor blinded world may boast itself in what it will; I will make my boast in the Lord in whom all Salvation is to be found.

Mr. Stegmann has arrived at Tranquebar. The

Brethren there were of opinion that it would be beneficial to him if he came for some months to us to learn Malabar and English. I acceded to the proposal in dependence on God's blessing, and he arrived here yesterday with Mr. Rottler."

Mr. Schwartz to Dr. Schulze, Jan. 9, 1797:—"Up to this day I have still been enabled to fulfil my labours. I am now at Vallam, formerly a fortification, but now dismantled, about seven miles from Tanjore. There are three companies of English soldiers here, who have requested me to give them a word of Exhortation once or twice this month.

Mr. Kohlhoff is well and unwearied in his labours. He has a meeting for worship every evening with the Europeans in the Fort of Tanjore. God has his own people among them, who esteem it a blessing to have the Word of salvation preached to them. Seventy or eighty regularly attend.—In the Church without the Fort, I have a similar meeting every morning and evening, at which I read a chapter of the New Testament and expound a few verses, and conclude with singing and prayer." These are the betstunden already referred to.

"Our dear brother, Mr. Jænicke, whom we highly esteem, is still very often hindered in his labours by the dangerous hill-fever. May God, who delights to do us good, graciously deliver him

from the painful disorder! I have reminded him to write to you and the Honorable Society, and he would gladly do so; but on the first day of this year, he was so alarmingly ill that almost every one expected his death; and he is now so debilitated as not to be able to write a letter.

The gospel has continued to be fully preached in Tanjore and the villages around. On Sundays and Fridays, there is preaching to the members of the Congregation; besides daily catechisation, at which both children and adults attend. The Præparandi are instructed from ten to eleven A. M.; and in the afternoon, the instruction is recapitulated.

To the ten youths whom I selected for the purpose, I explain at large the doctrines of Christianity, with the evidences for them out of the Old and New Testaments; so as to enable them to perceive the reason of their faith distinctly and convincingly. When any of them accompany the Catechists in their visits to the country congregations, they write the Journal. By these means they are trained up to converse with the Christians and heathen. They assist likewise in the Preparations. In the English-school, Mr. Kohlhoff has begun to give the elder boys some instruction in the method of catechising....The increase at Tanjore last year was seventy-eight.

Our labour on Mr. Stegmann has been ineffectual. We took a great deal of trouble to explain

the grammar to him, read to him, and endeavoured in every way to familiarize him with the language. But his body and mind both sunk under it. English he found easier.

We labour in the Congregation, and see in many the fruits of our labour. But truly the hindrances to the work of the Lord are not few. Still, if only *some* are gained, our labour is not in vain. God can make all grace abound to us: to him we commend ourselves and his work."

The next letter, equally characteristic and interesting, is to Dr. Schulze, 24th January, 1797. "When I consider the present circumstances of the Mission, I feel fear and solicitude. The field to be cultivated is great, and the labourers are few, and these often ill. My dear valued brother, Mr. Jænicke, is often so exhausted by his fever, that those around him are apprehensive that it will terminate fatally. Here in Tanjore, two Missionaries have their full share of labour. In Ramnad, there ought to be a stated Missionary. In Palamcottah, where Mr. Jænicke now is, there are many congregations in the neighbourhood and at a distance.

Early this morning I happened to meet with a letter of my late pious friend ——, which he addressed to you in 1788, and which was then forwarded to me. He says in it: 'Ought not my son to be a Missionary? O how ardently do I pray that God will not forsake his work, now he has opened

to our times a wider field than heretofore. If God cause his Spirit to rest on both my sons, they shall hereafter prove active labourers in his vineyard!" ——Now if this son of my deceased friend have natural gifts and grace,—if he have a desire to preach Christ among the heathen—I beg you to send him out at my expense. And if I should be called away by the Lord before his arrival, my brethren will make it good out of the property I leave. The Mission is my heir.—Our hope stands in the Lord, who made heaven and earth. May He be merciful to us and promote his work to his own glory!"

Again to Dr. Schulze, March 12, 1797. "I am sorry that neither you nor Mr. Uebele should have received a letter from Mr. Jænicke for some years. His fever has thrice in the course of this year brought him to the gates of eternity. When he gets a little better, he does not spare himself but labours willingly. May God help him for Christ's sake! His death would be a very heavy loss to the Mission. He is now at Ramnad where he is building a church. With both him and Mr. Kohlhoff I live in close intimacy and brotherly love; and thus many a disagreeable circumstance is lightened to us.

Not being able to go out to a distance, I visit and instruct the Christians near us, and question them as to their diligence in the labours necessary

to their maintenance. And I take charge of the youths whom I wish to prepare for church and school offices. Not as if I thought they would all be fit for it: enough, if only some of them should be useful.—The Catechists read their Journals to me every time they return home."

Mr. Schwartz to Dr. Schulze, August 24, 1797: "In the present melancholy state of the church, we have indeed little hope of obtaining pious men as fellow labourers. Still God can help. To him we commend ourselves and his work.

Mr. Jænicke has had no attack of the fever for some time. I feel my weakness more and more, but I still fulfil my customary labour. How long the Lord will yet preserve and use me, rests with him. My times are in his hands. May he be merciful to me and grant me at last a blessed end! Amen.

A dark cloud appears to be rising. War with Tippoo is apparently inevitable. He is now on the frontiers with a strong army; and, it is said, expects help from the French."

In a letter of Mr. Jænicke's written on the 6th of Sept. 1797, from Ramnad where he was engaged in building a church, he says: "Though my presence here is indispensable, in order to superintend the building, *my mind has been unable to enjoy any true satisfaction while temporal occupations detain me from fulfilling the duties of my Mission.*

Since 1791, Ramnad has often been visited by Missionaries, and six times by myself: but our residence being usually only of *short* duration, the real state of several of the members was not discovered. Some of them were at times convicted of unchristian deportment and earnestly admonished; but they appeared to have amended, and their external behaviour seemed for a long time blameless. Others fell under suspicion, but contrived to excuse themselves, allowing only that they had been guilty of some small faults. And these too appeared to have forsaken their evil ways. So great however was their dissimulation, that though I was here for four months last year, I was not able to discover the actual state of their hearts. But, a short time ago, the mask fell off; and they now acknowledge that sin is the source of misery, and that healing it over is not the way to eradicate but confirm it. I have now a hope, therefore, that many among them are really determined to forsake their sins, and enter upon the only way in which we can be saved. May the merciful God give them his grace to their true conversion, forgive their sins, and make them members of the Kingdom of his Son. The only excuse that can be alleged for these persons is that they formerly belonged to the *Romish* church, and their lives were extremely corrupt. Sin had full power over them, and they were not willing to renounce it.

But now that their spiritual enemies are exposed, and for the most part, disarmed, I entertain a hope that they will become true Christians.

Our gracious Saviour comforts and encourages us by permitting us to see fruits of our labour, lest we should grow weary and faint. To him alone be the glory! It affords me no little satisfaction that several of the Christians at Ramnad walk conformably to their calling. Though much solicited to make common cause with their false brethren, they still remained unshaken, and did not yield to their menaces. God confirm and strengthen them, and bring them at last into his eternal Kingdom.

In addition to my labours among the Christians, I have had frequent opportunities of addressing myself to the heathens at Ramnad; and though I have not marked any decided effects, I still hope in God that my labour will not be left entirely without a blessing. About fifteen persons are known to me, who have repeatedly stated their resolution to embrace the truth; but their circumstances appear hitherto to have withheld them: for they reside seven miles from Ramnad, and will be required to remain here at least three or four weeks to be instructed and baptized. Meanwhile, if they are sincere, God will open their way. The native-Preacher, Sattianaden, with three Catechists and three Helpers, are labouring in and around Palamcottah, and not without a blessing.

For some time past, I have enjoyed good health, and humbly bless God for it. May he grant me his grace to serve him and discharge the duties of my Ministry zealously and without interruption; and may he give me to see a blessing on my labours!"

But these aspirations of his pious spirit were soon to be clouded over. The time drew near when his much-loved and patriarchal master should die: and Mr. Jænicke's next letter, addressed to the Missionary John, (November 27, 1797) is doubly interesting, not only as furnishing some further accounts of the death of his venerable friend which took place in the February following, and as evincing his own affectionate attachment to him, but as being the *last* communication from his own pen.

"Mr. Schwartz said nothing relative to his speedy decease until Wednesday; but appeared to entertain a wish and expectation to recover. When I spoke to him on the subject and expressed a hope that God might yet restore him to health, he said: "But I should not be able to preach on account of my teeth." I replied: 'If you only sit here as you do at present, and aid us with your counsel, all things would go on quite differently from what they would if you were to leave us, &c.'—But on Wednesday he said as soon as I entered: 'I think the Lord will at last take me to himself.' I spoke to him a great deal on the subject, but he remained

silent, settled some pecuniary matters with me, and gave me some money for Palamcottah. All this troubled me much. I prayed and wept; could get no sleep for several nights, and lost my appetite and strength: for various thoughts how things would go on after his departure, made me very restless.* I wrote an account of his state to Mr. Macleod, and expressed a wish that he would consult physicians as to the best method of treatment. Mr. Macleod wrote immediately to General Floyd at Tritchinopoly, who sent a skilful physician to us on Friday, when the latter had a consultation with the Vallam and Tanjore physicians. They prescribed a medicine which had the effect of stopping the vomiting. Our joy was great, and on Saturday night I got a little sleep. At three in the morning, I was waked up and informed that Mr. Schwartz wished to take the Holy Supper. I found him very weak, and spoke to him with much emotion. His great humility, his love to Christ, and his desire after grace, excited my astonishment. Prior to his communicating, he prayed fervently and for some length of time, in German; and acknowledged and bewailed himself as a sinner, who had nothing to bring before the justice of God but the sufficient merits of Christ. The humility, self-renunciation, poverty of spirit,

* One of the Missionaries observes that Jænicke appeared more ill, from grief, than Schwartz himself.

the trust, and thirst after grace and righteousness, which his prayer evinced, were witnessed by us all. He concluded with a petition for the whole human race, saying, 'They are all thy redeemed,—thou hast shed thy blood for them,—have pity upon them.' Last of all, he prayed for the Christians especially, mentioned the Mission with sighs, and commended it to the compassion of Jesus. He received the Holy Supper (Mr. Kohlhoff and I taking it with him,) with great emotion and joy; and was afterwards full of praise and thanksgiving.

Finding himself weak, he then lay down again, but soon raised himself, and occasionally spoke somewhat confusedly. During the night he evinced some occasional wandering of mind; but soon recollected himself when spoken to, and even mentioned that his head was affected. Contrary to our expectation, he slept from two o'clock till ten, when the physician awoke him. We found him very feeble, but still sensible. He said to the physician: "My whole meditation is the death of Jesus, and that I may be like him:" and then added, "the whole world is a *mask;* I wish to be where all is real:" He likewise spoke to me to the same effect. At twelve, he laid himself down again, and so he continues. He can speak but little; but what he does say is intelligent, and refers to that which is his element and on which his mind is singly and solely employed.

The physicians say there is no danger as yet; but it now appears to me that our dear Father will soon leave us. O if God would graciously strengthen him, and spare him, to us yet a little while! If he depart to his rest, what shall we both do?" *

CHAPTER V.

DURING Feb. 1798, Mr. Jænicke still continued very ill, with only occasional intermissions of the fever; which was attended however with some change of symptoms, evinced in an almost continual disposition to somnolence. In March, he was sufficiently recovered to accompany Mr. Gericke a part of the way on his journey from Tanjore, after the death and funeral of Schwartz. "We conversed" says Gericke, "about the Mission; and Mr. Jænicke gave me some pleasing accounts of the congregations in the South. I felt as if I could never part from this dear brother."—From this time he was almost always suffering under his obstinate and insidious complaint, except that in August he

* A faithful account of Schwartz's last Illness and Death; with numerous Incidents of his Life, may be found in the volume already referred to, entitled *Remains of Schwartz, consisting of his Journals and Letters*, 8vo. Simpkin and Marshall, London.

was again better. But he soon relapsed, and after repeated lingering attacks, Mr. Gericke prevailed on him in February 1800, as the only means of preserving his life, to accompany him on a journey to the South. "It was with pleasure I observed (he writes) that Mr. Jænicke began to rally in some degree, and was in spirits." On the 16th they reached Ramnad, and as the church was to be consecrated on that day, and it had been built under Mr. Jænicke's auspices, "I persuaded him," says Mr. Gericke "to offer the consecration prayer at the beginning of the Malabar service. He consented, but was so affected in doing it, that he was seized with a severe trembling in his hands and feet, and was obliged immediately to quit the church." From Ramnad, they proceeded to Tutecoryn, Manapar, Palamcottah, and Madura, where Mr. Jænicke remained, with the purpose of visiting Ramnad, Negapatam, and Tranquebar, on his journey back to Tanjore. He arrived at the last place on Good-Friday, but little the better for his journey of five hundred miles; and an unfortunate fall which he afterwards met with, soon reduced him to more than his former weakness. Again however he rallied a little, and sanguine hopes were entertained of his recovery; but he himself said: 'I shall die soon, but happy! On the 10th of May, he was tranquil and composed, and his

brethren Kohlhoff and Holtzberg had much conversation with him, which he concluded by saying: "You have now done all; you know my will; and though we may not see one another all the day, still we are with one another in spirit. But I shall die to-day." At four, Mr. Holtzberg was called to him, and found him suffering from severe spasms which continued for two hours. At six o'clock he was easy; and about seven, after giving three sighs, he with a smile on his countenance fell asleep. Thus terminated the sufferings and labours of Joseph Daniel Jænicke, in the forty-first year of his age, and the thirteenth of his Mission. He was buried on the Sunday following in the Mission church, near the body of his friend Schwartz, whom he had so faithfully and affectionately served as a son in the gospel,—amid the tears and sighs of the sorrowing congregation.

Mr. Gericke after paying a merited tribute to his excellent abilities, observes, that 'he was just spared to assist him in the Visitation of those congregations to which he had been made so great a blessing in the South, and to rejoice in the regulations made for their benefit, when his health finally failed.' Mild and gentle by nature, and inured to humility by early nurture and the discipline of events, these lovely dispositions were exalted and sanctified by genuine religion. The

from the painful disorder! I have reminded him to write to you and the Honorable Society, and he would gladly do so; but on the first day of this year, he was so alarmingly ill that almost every one expected his death; and he is now so debilitated as not to be able to write a letter.

The gospel has continued to be fully preached in Tanjore and the villages around. On Sundays and Fridays, there is preaching to the members of the Congregation; besides daily catechisation, at which both children and adults attend. The Præparandi are instructed from ten to eleven A. M.; and in the afternoon, the instruction is recapitulated.

To the ten youths whom I selected for the purpose, I explain at large the doctrines of Christianity, with the evidences for them out of the Old and New Testaments; so as to enable them to perceive the reason of their faith distinctly and convincingly. When any of them accompany the Catechists in their visits to the country congregations, they write the Journal. By these means they are trained up to converse with the Christians and heathen. They assist likewise in the Preparations. In the English-school, Mr. Kohlhoff has begun to give the elder boys some instruction in the method of catechising....The increase at Tanjore last year was seventy-eight.

Our labour on Mr. Stegmann has been ineffectual. We took a great deal of trouble to explain

the grammar to him, read to him, and endeavoured in every way to familiarize him with the language. But his body and mind both sunk under it. English he found easier.

We labour in the Congregation, and see in many the fruits of our labour. But truly the hindrances to the work of the Lord are not few. Still, if only *some* are gained, our labour is not in vain. God can make all grace abound to us: to him we commend ourselves and his work."

The next letter, equally characteristic and interesting, is to Dr. Schulze, 24th January, 1797. "When I consider the present circumstances of the Mission, I feel fear and solicitude. The field to be cultivated is great, and the labourers are few, and these often ill. My dear valued brother, Mr. Jænicke, is often so exhausted by his fever, that those around him are apprehensive that it will terminate fatally. Here in Tanjore, two Missionaries have their full share of labour. In Ramnad, there ought to be a stated Missionary. In Palamcottah, where Mr. Jænicke now is, there are many congregations in the neighbourhood and at a distance.

Early this morning I happened to meet with a letter of my late pious friend ——, which he addressed to you in 1788, and which was then forwarded to me. He says in it: 'Ought not my son to be a Missionary? O how ardently do I pray that God will not forsake his work, now he has opened

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